TÁRIKH-I-SORATH

A HISTORY

OF THE

PROVINCES OF SORATH AND HALAR IN KÁTHIÁWÁD.

BY RANCHODJI AMARJI,

DIWÁN OF JUNÁGADH

Translated from the Persian



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PREFACE

The Tārikh i Sorath, or History of Sorath and Hālār, forming the western portion of Kāthiāwād was compiled by Ranchodji Amarji Diwān or prime minister of Junāgadh, about 1825, and gives a pretty circumstantial account of the factions and broils that disturbed these provinces during the lifetime of the author and his father As a genuine native history, written by a man who took a leading part in most of the events he describes, and who was quite independent of English influence, it ought to possess some interest for all classes of readers

The Persian MS of the work was brought to my notice by the late Mr Gokalji Jhala, then Diwān of Junāgadh, on my visit to that place in May 1869 Mr Manilāl Govindrām, now of the Bhāvanagar High School, also obtained for me a loan of a translation of it into Gujarāti, and made a careful version from it into English When this was about complete I got a second Persian MS and submitted both MSS and the translation of the Gujarāti version to Mr E Rehatsek, who very kindly produced another translation, more in accordance with the Persian original than Mr Manilāl's founded on the Gujarāti only This lay past for some time, but a few years ago I began

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INTRODUCTION

The peninsula of Kathiawad or Saurashtra lying between the gulfs of Kachh and Cambay or Khambhat and surrounded on the south and west by the Arabian Sea is the holy land of Western India It was known to the Greeks and Romans under the name of Saurastrene the Muhammadans called it by the Prakritized name of Sorath and to this day a large district in the south west, a hundred miles in length still retains that name Another district quite as large to the east of the centre however has long been known as Kathiawad from having been overrun by the Kathis who entered the peninsula from Kachh perhaps first in predatory bands in the thirteenth or fourteenth century in the fifteenth the whole tribe was driven out of Kachh and in that and the following century conquered a considerable territory The Marathas who came into contact with them in their forays and were sometimes successfully repelled by them extended the name of Kathiawad to the whole province and from them we have come to apply it in a similar

wide sense; but by Brâhmaṇs and the natives it is still spoken of as S a u r â s h t r a.

The extreme length of the peninsula from G o g h â in the east, to J a g a t or D w â r a k â in the west, is nearly 220 miles; its greatest breadth is about 165 miles, and its area 22,000 square miles, with an estimated population of about two and a half millions.

It is divided into 188 separate states, large and small, of which thirteen pay no tribute; ninety-six are tributary to the British Government, seventy to that of the Gaikwâḍ as the representative of the Marâṭhâs, and nine pay tribute to both; while of the latter three classes one hundred and thirty-two pay a tax called *Zortalabi* to the Nawâb of Junâgaḍh. The states are arranged in seven classes, with varying civil and criminal powers,—five of the larger belonging to the first class.

K â ṭ h i â w â ḍ is usually divided into ten provinces or *prânts*, of very unequal size:—

(1.) JHÂLÂWÂḌ, in the north, containing about fifty states, of which Dhrângadhrâ, Limbḍî, Waḍhwân, Wânkanêr, Sâelâ, Chuḍâ, and Thân-Laktar, are among the largest; originally it included Viramgaum, Mândal, and part of the Dhandhukâ district now under Ahmadâbâd.

(2.) MACHHUKÂṆTHÂ, *comprising Morbî and* Maliâ, lies to the west of Jhâlâwâḍ.

(3.) HÂLÂR, in the north-west, derives its name from the Hâlâ branch of Jâḍejâs from Kachh, and

embraces twenty-six states of which Jamnagar or Nawânagar is the largest, Râjkot Gondal, Dhoraji, Dhrol, Drâphâ, &c are smaller

(4) Okhâmandal, in the extreme west, belongs to Barodâ *

(5) Baradâ or Jetwâd, along the south west coast, is known also as Purbandar

(6) Sorath, in the south, is occupied by the Junâgadh State, and the two small holdings of Bantwâ and Amrâpur, but the sea coast from Mangrol to the island of Diu or Div is also known as Nâgher

(7) Bâbriâwâd, so called from the Babria tribe of Kolis, is a hilly tract in the south east divided into many very small states, or village holdings, and includes many villages belonging to the Gaikwad of Barodâ

(8) Kâthiâwâd, near the middle, is a large district comprising Jetpur Chital, Amreli, Jasdhan, Chotila, Ânandapur, and fifty other smaller estates

(9) [illegible] lying along the [illegible] river, and divided into small holdings

(10) Gohilwâd in the east, along the shore of the gulf of Cambay, is so named from the Gohil Rajputs, who are the ruling race in it. It comprises the Gogha district, belonging to the Ahmedabad Collectorate,—Bhaunagar a first class state, Pâlitânâ, Wala, Lathi and

* [illegible]

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district, is a much older place, and near it is a small village named Bardiya, which may possibly be a reminiscence of the Greek name

Yule places the Barake of Arrian at Jagat or Dwaraka, Lassen also identifies it with Dwaraka which he places on the coast between Purbandar and Miyani, near Srinagar. Mula Dwaraka, or the original site, was further east than this, but is variously placed near Madhupur, thirty six miles north west from Somanath Pattan, or three miles south west from Kodinar, and nineteen miles east of Somanath. This last spot is called Mula Dwaraka to this day

Astakapra or Astakampra Yule has quite recently identified with Hastakavapra mentioned in a Valabhi copper plate grant and believed to be the old name of Hathab to the south of Gogha, at Gopnath. Yule would have Papike promontory

The Horata are doubtless the people of Sorath, who have an inveterate propensity to sound the letter S as an H, and the Pandæ are the Pandava dwelling in the north of the peninsula, in the district traditionally known as Panchal or Deva-Panchal in which the chief town was Than, possibly the same as Theophila, which Yule places doubtfully a little further east about Talsana, which however is situated in the sub division of Jha

that of his grandfather is given as Mahâkshatrapa Chashṭaṇa.

The second is a short one on a pillar on the bank of the lake at Jasdhan, in the north of the Kâthiâwâḍ division. It has been translated by the late Dr. Bhau Dâji, and yields the names of five of the Sâh kings, viz. :—

1. Râja Mahâkshatrapa Bhadramukha Svâmî Chashṭaṇa;

2. Râja Kshatrapa Svâmî Jayadâmân his son;

3. Râja Mahâkshatrapa . . . Rudra Dâmâ, his son;

4. Râja Mahâkshatrapa Bhadramukha Svâmî Rudra Siñha, his son;

5. Râja Mahâkshatrapa Svâmî Rudra Sena, his son, ruling in 127.

Coins supply the remainder of our knowledge of these princes, but fortunately the first of them is mentioned in the inscriptions on some of the caves in the Bombay Presidency: as at Kârlen, Nâsik, and Junnar.

From these materials Mr. Newton framed the subjoined Kshatrapa list of the kings, which is given, with the dates approved by Dr. Bhau Dâji, Professor Râmkṛishṇa G. Bhâṇḍârkar, and others :—

1. Nahapâna, A.D. 70.

2. The unknown king whose coin is given as figure 10 of the plate (p. 4, *Jour. Bo. Br. R. As. Soc.* vol. IX.).

3 (Syamo ? tika
4 Chashtana, son of Syamotika, A D 90
5 Jaya Dâmi, son of Chashtana
6 Jiva Dâmi, son of (Dâma ?)Srî, A D 113
7 Rudra Dâmâ, son of Jaya Dâmi
8 Rudra Sûha, son of Rudra Dâmi, A D 180 182
9 Rudra Sah or Sena, son of Rudra Sîñha A D 205
10 Srî Sah, son of Rudra Sah
11 Sangha Dâmi, son of Rudra Sah
12 Dâmî Sâh, son of Rudra Sîñha
13 Yaśa Dâmi, son of Dâmî Sâh
14 Dâmajata Srî, son of Rudra Sah, A D 212
15 Vira Dâmi, son of Dâmî Sâh
16 Isvara Datta
17 Vijaya Sah, son of Dâmî Sâh (140 1?4) A D 218-232
18 Dâmajata Śrî, son of Dâmî Sah.
19 Rudra Sâh, son of Rudra Dâmi, A D 266, 276, 270
20 Visva Sîñha, son of Rudra Sâh, A D 278
21 Atrî Dâmâ, son of Rudra Sah, A D 288 292
22 Viśva Sâh, son of Atrî Dâmi, A D 295, 303
23 Rudra Sîñha, son of Svâmî Jiva Dâmi, A D 328
24 Yasa Dâmî, son of Rudra Sah

25. Svâmî Rudra Sâh, son of Svâmî Satya Sâh.||

From an inscription in the Bauddha caves at Nâsik, it appears that the Kshatrapas were overthrown by Gautamîputra, the Andhrabhṛitya king of the Dekhaṇ, about A.D. 330. Anartta or Saurâshṭra must have belonged to them for a short time. But the Guptas of Kanauj were then rising into power.

" The bards relate that Râma Râjâ, son of Vâḷâ Varsingji, reigned in Junâgaḍh and Vanthalî. . . . Râma Râja was of the Vâḷâ race. It is said in Saurâshṭra that, previous to the rise of the kingdom of Junâgaḍh-Vanthalí, Valabhînagar was the capital of Gujarât. The rise of Valabhî is thus told by the bards:—' The Gupta kings reigned between the Ganges and Jamunâ rivers. One of these kings sent his son Kumârapâla Gupta to conquer Saurâshṭra, and he placed his viceroy Chakrapalita or Chakrapâṇi, son of Parṇadatta or Prândat, one of his Amîrs, to reign as provincial governor in the city of Vâmanasthalî (the modern Vanthalî). Kumârapâla now returned to his father's kingdom. His father reigned twenty-three years after the conquest of Saurâshtra and then died, and Kumârapâla ascended the throne. Kumârapâla Gupta reigned twenty years and then died, and was succeeded by Skanda Gupta, but this king was of weak intellect. His *senâpati* Bha-

* *Jour. R. As. Soc.* vol. XII., 1848, p. 32.

tárka who was of the Gehlotí race taking a strong army came into Suráshtra and made his rule firm there. Two years after this Skanda Gupta died. The *senápati* now assumed the title of king of Saurashtra and, having placed a governor at Vámanasthalí, founded the city of Valabhínagar. At this time the Gupta race were dethroned by foreign invaders.¶

The Junágadh inscription represents Parnadatta as Skanda Gupta's viceroy, Chakrapálita as governor of a certain town, appointed to that place by his own father, and Bhatárka is mentioned in the Valabhi copper plates as Senápati, while they represent Drona Sinha his second son as having first assumed the title of king. *Ind. Ant.* vol. III (1874).

The Guptas introduced an era of their own, usually regarded as commencing in A.D. 319, but possibly about A.D. 185-195. They doubtless arose to considerable power before they added Káthiáwád to their dominions; indeed, according to tradition the conquest of the country was only effected by Kumárapála Gupta early in the reign of his father. This was probably between 80 and 85 of the Gupta era.

Valabhi, identified with the buried city at Walá in the east of the peninsula, eighteen miles north-west of Bhaunagar, now became the capital of the new dynasty, and when the Gupta

¶ Major J. W. Watson, "Legends of Junágadh." *Ind. Ant.* (Nov. 1873) vol. II, p. 313.

pura.—the modern Sihor. A third grant is dated S. 329.

XIII. Dhruvasena III., the son of Derâbhatta and grandson of Śîlâditya I.

XIV. Kharagraha II., the brother of Dhruvasena III.

XV. Śîlâditya II., son of Śîlâditya. the brother of Dhruvasena III. and Kharagraha II.

XVI. Śîlâditya III., his son, of whom there are two grants dated 356. and one 358.

XVII. Śîlâditya IV., son of Śîlâditya III., of whom a plate has been found dated S. 403.

XVIII. Śîlâditya V.

XIX. Śîlâditya VI.

It was either during the reign of Dhruvasena II., or of this last Śîlâditya, who was surnamed Dhruvabhaṭṭa, that the Chinese Bauddha pilgrim Hiwen-Thsang visited Western India, and apparently Valabhî itself (cir. A.D. 635-638). His account§ runs thus:—"The kingdom of *Fa-lapi* is about 6,000 *li* (1200 miles) in circuit; the capital has a circumference of 30 *li* (6 miles). As to the products of the soil, nature of the climate, the manners and character of the people, they are like those of *Ma-la-p'o* (Mâlwâ). The population is very numerous, and all the families live in wealth. There are a hundred whose wealth amounts to a million. The rarest

§ Stanislas Julien's *Mémoires sur les Contrées Occidentales*, tom. II. pp. 162 ff.; *Histoire de la Vie de Hiouen-Thsang*, pp. 369-71, 358, 447.

merchandize from distant countries is found here in abundance. There are a hundred convents, where nearly 6000 devotees live, who for the most part study the doctrines of the *Ching-liang-pu* (school or *nikâya* of the Sammatîyas),‡ which adheres to the 'lesser translation' (*Hînayâna*). We count several hundred temples of the gods, and the heretics of various sects are exceedingly numerous.

'When the Tathâgata (*Buddha*) lived in the world he travelled often in this region. Wherefore in all the places where the Buddha rested King Aśoka raised pillars in honour of him or constructed *stûpas*. We observe at intervals the monuments that mark the places where the three past Buddhas had sat, performed deeds, or preached the law.

'The kings of the present age are of *Kshattriya* (Kshatriya) race; all are nephews of king *Shi-lo-'o-t'ie-to* (Śîlâditya) of Mâlva. At present (about A.D. 635) the son of king Śîlâditya of *Kie-jo-kio-she* (Kanyâkubja), has a son-in-law called *T'u-lu-p'o-po-tu*,¶ Dhruvapatu.* He is of a quick and passionate nature, and his intellect is weak and narrow; still he believes sincerely in 'the three precious things'.† For seven days every year he holds a great assembly

‡ In Chinese *Ching-liang*. Sans. *Hinayâna*.
¶ In Chinese *Ch'ang-jui*, 'constamment intelligent'.
* Or Dhruvabhatta. *Jour. R. As. Soc.* vol. VI p. 73?
† Sans. *Triratna*.

at which he distributes to the multitude of recluses choice dishes, the three garments, medicine, the seven precious things, and rare objects of great value. After giving all these in alms, he buys them back at double price. He esteems virtue and honours the sages, he reverences religion and values science. The most eminent holy men of distant countries are always objects of respect with him.

"At a little distance from the city there is a great convent, built long ago by the care of the Arhat *'Oche-lo* (Áchâra). It was there that the Bodhisattvas *Te-hoe* (Guṇamatî), and *Kien-hoei* (Sthîramatî) fixed their abode and composed several books which are all published with praise."

"On leaving this country he went about 700 *li* (140 miles) to the north-west, and arrived at the kingdom of *'O-nan-t'o-pu-lo*. The kingdom of (*'O-nan-t'o-pu-lo*) Ânandapura has a circuit of about 2,000 *li* (400 miles); the circumference of the capital is a score of *li* (5 miles). The population is very numerous, and all the families live in wealth. There is no (*native*) prince. The country is dependent on *Ma-la-p'o* (Mâlwâ), which it resembles in the products of its soil, nature of the climate, written character, and laws. There are a dozen convents, counting somewhat under a thousand devotees, who study the doctrine of the *Ching-liang-pu* (*nikâya* or school of the Sammatîyas) belonging to the

Jhâlawâḍ, Kâṭhiâwâḍ, and Hâlâr. This gains support from the mention of Dhruvasena of Valabhî, who must have been closely connected with Ânandapura to lead the writer of the *Kalpa-Sûtra* to refer to his family afflictions; and the accuracy of the latter is corroborated by Dr. Burns's copper plate, stating that Śrî Dharasena IV. was Dhruvasena's *second* son.

How the Valabhî dynasty ended we do not exactly know. We see that in the eighth century it still held Sorath, and even northern Gujarat. Tradition is almost unanimous in asserting that a Śîlâditya was overthrown and slain by a foreign invader. Merutunga, the Jaina chronicler, gives a legendary account of its destruction. A Mârwâḍì, he says, from Pâli had settled at Valabhî and attained to great wealth. Śilâditya forcibly took the jewelled comb of this man's daughter to give to his own daughter, which so offended the Mârwâḍi that, to be revenged, he went to 'the Mlechha country' and offered the king an immense reward to destroy Valabhî. The Jaina priests had warning and took to flight, carrying their favourite idols with them, and by this Mlechha lord Valabhî was utterly destroyed in Saṁvat 375. But this date cannot be correct, whatever be the epoch from which it is reckoned. Moreover, Śîlâditya VI. may not have been the last of the dynasty, so that if

Valabhi was destroyed by a foreign it was probably by a Muhammadan invader from or through Sindh—not earlier than 7 0 A D and possibly later In an inscription from Baroda of Râja Karka II dated Saka 734 or A D 812 it is said that uncle Karka I Saurashtra had lost i appellation of Saurajya from the ruin that had fallen upon it This destruction of the country may refer to forays by the same invaders in the eighth century about the time when Vana Raja founded the Chavda kingdom of Anhillavada in northern Gujarat

Tradition says that on the fall of Valabhi the Vala governor of Vamanasthali became independent Raja Rama had no son but his sister was married to the Raja of Nagar Thatha in Sindh who was of the Samma tribe This sister's son was named Ra Gârio and Rama Raja bequeathed the kingdom of Junagadh Vanthali to this nephew who was the first of the Chudasama Ras of Junâgadh This Ra Gario the grandson of Rai Chuda is said to have extended his dominions into Upper India conquering Kanauj Gwalior, and Dohad, in Malwa

There were petty kingdoms however, established in various parts of the peninsula as at Dhank, Deva Pattan, &c, of the history of which we know but little The Chavadas and Solankis of Anhillavâda Pattan

made frequent inroads against these chiefs, but do not seem to have ever permanently subjugated the western portions of the country, where the Jeṭhvâs and Chuḍâsamâs held sway, the latter till the fifteenth century, when they were reduced by Maḥmûd Begaḍa in 1469-70.

The narrative of Ranchoḍji son of Amarji, the Diwân of Junâgaḍh about the commencement of the present century, begins at a much latter date, but cursorily notices the dynasty of the Chuḍâsamâs. It is in reality a chronicle of his own times, and will be found not devoid of interest.

TARIKH-I-SORATH.

San' ira Jaqat Pati

The Lord of lords descriptions cannot laud
In all attempts our weakness we confess
Every plant whereon the zephyr of his love
once breathes must flourish, and whatever his
wrath touches withers for time and eternity
Whoever enjoys his favour attains happiness
but he abideth in misery from whom the rays
of his light are turned away
This Sovereign to all monarchs grants power
The face of the earth is his board—
As a banquet of dainties to friends and to foes
To diadems the meanest of men he can raise
And Sultans to the dust can abase,
All powerful is he and worketh his will

This poorest of Nagars, Ranchodji, the son of Amarji Diwan humbly informs those who examine histories and peruse chronicles that, as many accounts written concerning the Shahs of India and of Gujarat are well known it seemed useless to repeat what has already been narrated Accordingly, from a feeling of attachment to his native country I

will confine his account to the states of Junâgaḍh and Hâllâr, and the affairs of other Râjâs as it has come to his knowledge from the oral statements of intelligent men. and from written information.

DESCRIPTION OF THE SIRKÂR OF JUNÂGAḌH.

The fort of Junâgaḍh is called in Sanskṛit Karaṇa Kubja,* but as an account of it is given in the *Prabhâsa Khaṇḍa* of the *Skanda Purâṇa* I shall describe its present state only. The citadel, called Uparkoṭ, is strongly built of stone, and is situated in a valley at the foot of Mount Girnâr; it has eighty-four turrets, two gates, and two *wâvs*†—one of the latter called Aḍi, and the other called Chaḍi.—built by Râja Noṅghan's slave-girls.‡ There is also a *kuva* (or draw-well) excavated by Noṅghan and named after him. The stone dug out to form the fosse around the fort served for the construction of the towers and battlements; and, in case of a siege, there is a subterranean passage leading into the fort on the east side, which might be used to convey provisions to the garrison.

There is a tradition that the Uparkot, o

* The Persian MS. has here Karankonj, the Gujarâ Karaṇa Kuvira: Jirangadh is given by Major Wats *Ind. Ant.* vol. III. p. 43. See *Note* 1, page 33.

† Wells with descents to the water by flights of steps

‡ The Gujarâti reads, 'by a Pâsavan (slave-girl or mistress) of Râja Norghan.'

fort, was built by the Yâdava Râja Ugarasena,§ when he fled from Mathurâ in dread of Kâla Yavana Shâh of Khorâsân, and came to the Sorath country. It is said that in Samvat 1507 (A.D. 1450) Râja Mandalik repaired the fort of Uparkot.|| Afterwards, in the reign of Shâh Akbar, A'isa Khân came from Sindh to be the Subâhdâr, and built the wall of the city in Samvat 1690 (A.D. 1633) with a hundred and fourteen turrets and nine gates,—four of which

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§ The Gujarâti translator, Manishankara Jatashankara Mujumundâr, adds a note here that 'he had learnt from Rânî Magâ the Vahivanchâs (or keeper of the genealogies) of the Chudâsamâ kings, that at Junâgadh, on the Raivatâchal, there ruled a king Revata who gave his daughter Revatî to Baladeva, the brother of Srî Krishna and bestowed this fort in kanyâdân or marriage dowry on the Yâdava Baladeva.' This was doubtless derived from the *Harivansa*. It is there said that Ânartta was the son of Śaryâti and Ânartta's son was Reva who ruled the country of Anartta—a part of Saurâshtra 'bounded on one side by the sea and on the other by Arûpa, with Girivara (Girnar?) for its fortress.' Raivata Kakudmin was the eldest of the hundred children of Reva, and succeeded him on the throne of Kusasthali. This prince went one day accompanied by his daughter Revatî to the abode of Brahma where for a little while (of the gods, but really many human ages) he assisted at a concert of Gandharvas. On returning he found his capital occupied by the Yâdavas and named Dvâravatî. Raivata thereon gave his daughter to Balarâma and retired as a devotee to Mount *Meru* (*Harivansa*, ch. 10, 93, 111, 112 and 155). As Raivata is the proper name of Girnâr this reads as if intended to be understood as an allegory.—Ed.

|| This is shown by an inscription over the gate now much defaced.

were kept open, and five closed. In Saṁvat 1718 (A.D. 1661) the fort was renovated and improved by Mirzâ A'isa Tor Khân.

Round the city are tanks bearing the following names:—Khokhariyâ, Jhâbariâ, Pari, Setha, Vâgheśvari, Jamiyal Śâ, Kunvâra, Varśâ, Vandrâvana, &c.; there are also *kuṇḍs*, as the Brahmakuṇḍ, Sarasvatikuṇḍ, [Dâmâkuṇḍ, Pâtâkuṇḍ,] Khâsî Kuṇḍ, and others.

The suburbs around the city are named Khamadrol, Harâ, Mâdaṇpur, Jośipur, Daulatpur, Tenbawâḍi, Dhârâgar; there is also the place Bâra Shahîd, or graves of the twelve martyrs who fell in the battle with Râja Jayasiñha¶ in the year S. 1395 (A.D. 1338). There are also gardens, such as the Baśâratbâgh, Sirdârbâgh, the Bahâdurbâgh, and others, which are always fresh, blooming, and noted for their excellent fruits, as *rayaṇas*,* custard-apples, guavas, and especially mangoes.

The Nâgar Brâhmaṇs,—who commit to memory the glorious *Veda*, study religious books, and, if so minded, are able by a single glance of protection to preserve others from destructive calamities,—in consequence of the vicissitudes of the times, the attacks of the Musalmân and the Dekhani armies, are themselves now fallen from their former rank of zamindârs of

¶ This was Jayasiñha Chuḍâsamâ, who ruled from A.D. 1333 till 1345.

* *Mimusops hexandria*,—Roxb.

Vadanagar, Visalnagar, Tharâd Sathodar, &c to that of beggars These, as well as the Brahmakhatris, who were as skilled with the sword as they themselves with the pen were brought hither by the Rânis of Junâgadh Both these castes enjoyed special privileges secured by *parwânâs*, and by a stone inscription set up in the middle of the bâzâr, exempting them from paying various taxes These rights are still continued, [but the stone inscription is not now to be seen]

In this country have been settled from time immemorial—Girnâra Brâhmans, Ahers, Khânts, Kolîs, Parmâr Râjpûts, Vâghelâs, Vâja Râjpûts, Chudâsamâ Râjpûts, Sarasvati and Soratha Brâhmans, as well as the Suthi people There are also Lohânâs and Bhatiâs, whom king N o u g h a n brought from Sindh The governors and Nâibs of the Ahmadâbâd and Dihli Sultâns maintained Sayyids, Baluchis, Lodis, and Afghâns in various offices, paying them salaries and pensions, but the cultivating classes immigrated from Gujarât

Mount G i r n â r lies to the east of the city it vies with the sky in height, and its huge mass causes the earth to tremble under it —

> Its pinnacles touch heaven's lofty face,
> Its rocks the earth's foundation form,
> Ever in bloom are the bushes that wave on its sides,
> With fruits its trees are laden heavily

The top of the mountain is adorned by the temple of Śri Girnârî Nâth, which is visited by Hindus from all quarters. There are abundant springs of water, many fruits, and various and useful vegetables, as well as countless medicinal plants. The springs of Gaumukh and Kamandala vie with Kawther, and Bhimâkuṇḍ Sâkara-kuvo, and Hâthipaglâ with the Salsabil of Paradise in sweetness.

The three temples opposite the fort or D e v a k o ṭ were erected by two Baniâ brothers, Vastupâl and Tejaḥpâl. Tradition runs that a widow, on paying a visit to her *guru*, was told that she would give birth to two famous sons; but a person present objected that as she was a widow she could have no offspring. A camel-driver, however, who was sleeping near, happening to overhear the conversation, immediately got up, seated the woman on his camel, and took her to his home, where in due course of time she was delivered of two infants, one of whom was named Vastupâl, and the other Tejaḥpâl, who built these temples in Saṁvat 1288† (A.D. 1231).

The large temple near the Bhimâkuṇḍ was built in Saṁvat 1519 (A.D. 1462), and consecrated on 15th Kârtik by Râja Satarath. The fort and the chambers were built of black stone by Râo Khengâr of Junâgaḍh. He built also

† One copy has S. 1277, *i.e.* A.D. 1221; both dates occur in the inscriptions on the triple temple built by the brothers. See *Report on the Antiquities of Kâthiâwâd and Kachh*, p. 169.

an idol house with *eighty-four dukhâns* (small rooms) for pilgrims, and, though it cannot be called a house of God, no one is outside God's house

It is said that five thousand years ago, when Neminâth‡ of the Yâdu tribe heard the cries of the sheep, pigs, and buffaloes that had been collected for a banquet, he imagined they were calling for justice, and accordingly he set them at liberty, but himself retired from this wicked world to Mount Girnâr, where he became an ascetic, on the spot where a temple was afterwards built in Samvat 1333 (A D 1277), during the reign of Râja Mandalik

From Junâgadh to the Chillah of Datâtri on the mountain which pilgrims call Guru Datâtri, and the Musalmâns the shrine of Shâh Madâr, the Jogis the footprint of Gorakhnâth, the Srâvaks the seat of Neminâth, and others that of Pârsvanâth, a road was constructed in Samvat 1882§ (A D 1826) by a merchant of Diva (*Diu*) bandar named Sanghaji From the gate of the fort up to the *mandap* of Srî Girnâr Mâtâ there are 1096 stone steps, and from Gaumukh to Hanumândhârî there are 968

To the south of Girnâr is the Chillah of Jamiyal Shâh, which is visited by pilgrims from great dis

‡ See note 2 at page 17

§ The MSS read 1682 and 1693 but the road was under construction when Col Tod visited Junâgadh in 1822

tances, who profess to derive great benefits from their visit. The Sûrajkuṇḍ to the north, the cell of Kâlikà, the Oghaḍ Pâduka, and the Maddhi Bhârathi on the east side, are noted for their miracles, and at each devotees sit like lions intent on hunting the gazelle of salvation.

At the foot of the mountain on the west side, which may be compared to the approach to the throne for the constant worship of God, is the temple of Śrî Bhavanâth, Paitheśvar, or Mahâdeva, which is visited twice a year by bands of Atîts and pilgrims, who walk round it, and bring to the fair, as articles of trade, arms, shawls, jewels, and other goods.

There are various rest-houses for travellers along the ascent to the mountain, which are named Pânchapâṇḍava, Chodiya Parab, Kâli Parab, Dholi Parab, Mâli Parab, Suvâvḍi Parab, so called because a female pilgrim was there delivered of a son, the name signifying "the Rest-house of good delivery."

To the west of Girnâr are also situated the temples of Śrî Vâgeśvarî Mâtâ and Dâmodar Râya, with the Vageśvarî Kuṇḍ and Dâmodar Kuṇḍ. In the latter the bones of corpses melt. The Revati Kuṇḍ is always full of water, and from the sands of the Suvarṇarekhâ gold was washed in ancient times.* It flows from the mountain, and it is also the common belief that

* This belief probably arose from the reddish-yellow grains of mica with which the soil abounds.

there exists on the mountain a spring concealed from human eyes, called Raskup, which possesses the property of changing everything into gold, and the following legend is told of it — Not very many years ago, a Brâhman having lost his way, and being thirsty, tied his gourd to a rope when he arrived at this spring, intending to draw water, when all at once he heard the words "*Bhar Rankâni nâmin*," i e Fill in the name of Rankâ" In spite of astonishment he quenched his thirst, again filled the gourd, went to the town, and, suspending it on a nail in the house of a blacksmith, an old acquaintance of his, who lived on the public way, he went off on some business It happened that a few drops of the water fell on the anvil and hammer, which were beneath the gourd, and changed them into pure gold, whereupon the blacksmith made good use of so splendid an opportunity of bounty from the invisible world, by transmuting into gold every piece of iron he had in the shop In this way he became as rich as Qârûn ¶ When the Brâhman returned he perceived that his gourd was empty, but the house full of gold, and on asking the blacksmith for his name the reply was Rankâ Accordingly he said, "Your deposit you have received."

Hemistich —What is your fate will overtake you, sure!

¶ The Gujarâti has Kubera, the god of wealth

It is said that the blacksmith gave a nugget of gold to the Brâhmaṇ; but God knows best.

In the fort there are two large cannon, taken with other spoils from the Portuguese of Diu; they were cast in Egypt A.H. 937; one of them is eleven, and the other nine cubits long.

On the top of the mountain the following localities also are remarkable:—Hanumândvârâ, the Pâduka of Râmânand, Bhairavajap, Borâdevî, Jata-Śaṅkara-Mahâdeva, Jadeśvara, Siddhakarani Mâtâ, Muchhakanda Râjrâjeśvara Mahâdeva, and many others not necessary to mention.

During the lapse of time, the fort of U p a r k o ṭ was deserted, but was taken possession of in Saṁvat 1804 (A.D. 1747) by Mânsiâ Khât, who became the source of much trouble. Afterwards it was made a *choki*, but was on several occasions occupied by Arabs, whom the Navâb Sâheb succeeded in expelling.

The length of this Subâh, from the port of Ghoghâ to Arâmrâ, is one hundred and two *kos*; and its breadth, from the port of D i v a to S a r d h â r a, is seventy-two *kos*. Some say that the government of the C h u ḍ â s a m â Râjputs extended as far as the town of B u r a d, situated on the banks of the Sâbarmatî near Khambayat, and that it was called the government of S o r a ṭ h.

In this Sirkâr there are 500 *mâlguzâri* villages (with 37,200 houses and 120,060 men),

"Leaving the kingdom of Valabhi (near Bhaunagar), Hiwen Thsang went about 100 miles to the west, and reached the kingdom of *Su-la-ch'a* (Saurâshṭra). This realm is nearly 800 miles in circuit. The capital has a circumference of six miles, and upon the west side (*the country*) touches the river *Mo-hi* (Mahi). Its inhabitants are very numerous, and all the families are wealthy. The country is subject to the kingdom of Valabhi. The soil is impregnated with salt, and its flowers and fruits are few. Though heat and cold are equally distributed over the year, storms of wind never cease. Indifference and coldness characterize the manners; the people are superficial, and do not care to cultivate learning (*nor the arts*). Some follow the true doctrine, and others are given to heresy. There are some fifty convents, where they count about three thousand recluses (*the most part of the school Shang-tso-pu*), who study the doctrines of the (*Ârya*) *Sthavira* sect, which holds by the 'greater translation' (*Mahâyâna*). There are a hundred temples of the gods (*Devalayas*), and the heretics of different sects live together. As this realm is on the way to the Western Sea, all the inhabitants profit by the advantages the sea affords, and give themselves to trade and barter."

"At a short distance from the (*capital*) city rises Mount *Yeu-shen-ta* (Ujjanta§) upon the top of which a monastery is established. The chambers and galleries have been mostly hollowed out in the face of a scarped peak. The mountain is covered

§ Ujjayanta, one of the names of Raivata or Girnâr.

upon it to those of the Dilhi Lâṭ and the Buddhist caves; but his *Travels* were not published till 1839, and it was the Rev. Dr. J. Wilson who first obtained a transcript of it, a copy of which was forwarded to Mr. James Prinsep, of Calcutta, early in 1837, who translated it.

These inscriptions contain fourteen paragraphs, tablets, or 'edicts' of Aśoka, the great Buddhist emperor of India, who ruled about 262 to 226 B.C., and who constantly styles himself "Râja Priyadarśi."

They have since been retranslated and commented on by Professors H. H. Wilson, E. Burnouf, C. Lassen, and Dr. H. Kern. The following are the best translations now available. Those who wish to see full transcripts, &c. must consult the *Antiquities of Kâṭhiâwâḍ and Kachh* (pp. 95 to 127), or *Indian Antiquary* (vol. V. pp. 257-276).

Translations of the Aśoka Edicts.

I. "This is the edict of the beloved of the gods, the Râjâ Priyadasi. The putting to death of animals is to be entirely discontinued, and no convivial meeting is to be held: for the beloved of the gods, Râja Priyadasi, remarks many faults in such assemblies. There is but one assembly, indeed, which is approved of by the Râja Priyadasi, the beloved of the gods, which is that of the great kitchen of Râja Priyadasi; every day hundreds of thousands of animals have been slaughtered for virtuous purposes; but now, although this pious edict is proclaimed, that animals may be killed for good purposes, and such is the practice, yet, as the

enumerated, both by explanation and by example."†

IV. "In past times, during many centuries, attacking animal life and inflicting suffering on the creatures, want of respect for Brâhmaṇs and Śramaṇas, have only grown greater. But now, when King Devânâmpṛiya Pṛiyadarśin practises righteousness, his kettledrum has become a summons to righteousness: while apparitions of chariots of the gods, and apparitions of celestial elephants, and fiery balls, and other signs in the heavens showed themselves to the people. In such a manner as has not been the case in many centuries previously, now, through the exhortation of King Devânâmpṛiya Pṛiyadarśin to cultivate righteousness, has the sparing of animal life, the gentle treatment of creatures, respect for relatives, respect for Brâhmaṇs and monks, obedience to father and mother, obedience to an elder, grown greater. This and many other kinds of virtuous practices have grown greater, and King Devânâmpṛiya Pṛiyadarśin shall cause this practice of virtue to increase still more, and the sons, grandsons, and great-grandsons of King Devânâmpṛiya Pṛiyadarśin shall also cause this culture of virtue to increase; standing steadfast in righteousness and morality until the destruction of the world, they shall exhort to righteousness; to exhort to righteousness is surely a very ex-

† This is Wilson's translation of this tablet, proposed "subject to considerable doubt." M. Burnouf observes that this last sentence is more literally—" 'D'après la cause et d'après la lettre;' à peu près comme quand on dit, *au fond et dans la forme*."

cellent work, while from him who is immoral no practice of righteousness is to be expected Increase, therefore, in these things, and no diminution is good, for this end has this been written, may they attend heartily to the increase hereof and not aim at the diminution of it! King Devânâmpriya Priyadarsin has caused this to be written twelve years after his inauguration'‡

V "The beloved of the gods, King Priyadasi, thus proclaims Virtue is difficult of performance, therefore much good is to be done by me, and my sons and grandsons, and other my posterity (will) conform to it for every age So they who shall imitate them shall enjoy happiness and those who cause the path to be abandoned shall suffer misfortune Vice is easily committed, therefore Dharma Mahâmatra (or great officers of morals) are appointed by me, in the thirteenth year of my inauguration, for the purpose of presiding over morals among persons of all the religions for the sake of the increase of virtue, and for the happiness of the virtuous, among the people of Kamboja, Gandhara, Râshtrika, and Pitenika They shall also be spread among the warriors, the Brâhmans, the mendicants the destitute, and others, without any obstruction, for the happiness of the well-disposed, in order to loosen the bonds of those who are bound, and liberate those who are confined through the means of holy wisdom disseminated by pious teachers, and they will proceed to

‡ This and the VIth are from Dr Kern's version

the outer cities and fortresses of my brother and sister, and wherever are any other of my kindred; and the ministers of morals, those who are appointed as superintendents of morals, shall. wherever the moral law is established, give encouragement to the charitable and those addicted to virtue. With this intent their edict is written, and let my people obey it."§

VI. "King Devânâmpriya Priyadarśin saith: In past times there has never yet existed care for the (civil) interests, nor official superintendence; therefore have I instituted the same; all the time that I have been reigning there have been everywhere inspectors over the women, sanctuaries, travelling pilgrims(?), traders (or trade-markets), and parks for walking, in order to attend to the interests of my people,|| and in all respects I further the interests of my people;¶ and whatever I declare, or whatever the Mahâmatra shall declare, shall be referred to the council for decision. Thus shall reports be made to me. This have I everywhere, and in every place, commanded, for to me there is not satisfaction in the pursuit of worldly affairs; the most worthy pursuit is the prosperity of the whole world. My whole endeavour is to be blameless towards all creatures, to make them happy here below, and enable them hereafter

§ This has not been revised by Dr. Kern. The above is Professor Wilson's version, slightly modified by later commentators.

|| The Dhaulî redaction reads: "All the time that I have been reigning, the inspectors over, &c. have had to communicate to me the interests of the people."

¶ Thus far Kern's version, *ut sup.* pp. 75, 76.

to attain *Svarga* With this view this moral edict has been written may it long endure, and may my sons grandsons, and great grandsons after me also labour for the universal good ! but this is difficult without extreme exertion ' *

VII ' Priyadasi, the king dear to the gods, desires that everywhere the ascetics of all persuasions should remain [*in peace*], they all desire the regulation that they exercise upon themselves, and purity of the soul, but people have different opinions and different likings, [*and* the ascetics obtain, whether the whole, or whether a part only [*of what they ask*] Nevertheless for himself, to whom there reaches not a large alms, the empire over himself, purity of mind, knowledge, and firm devotion which lasts for ever this is good "†

VIII 'In past times the kings went out on journeys of pleasure, stag hunting and other such like recreations were in vogue But king Devânâmpriya Priyadarśin, ten years after his inauguration, came to the true insight Therefore he began a walk of righteousness, which consists in this, that he sees at his house and bestows gifts upon Brahmans and monks, he sees at his house and presents elders with gold, he receives subjects of town and country, exhorts to righteousness and seeks righteousness Since then, this is the greatest pleasure of king De-

* Lassen, *Ind Alt* vol II p 268, note 1, Burnouf (*Lotus de la Bonne Loi* p 654) translates the last sentence "mais cela est difficile a faire si ce n'est par un héroïsme supérieur"

† From Burnouf's version

vânâmpriya Priyadarśin in the period after his conversion."†

IX. "King Devânâmpriya Priyadarśin speaks thus: It is a fact that men do all kinds of things which are thought to assure luck, as well in sicknesses as at betrothals and marriages, at the getting of children, or at going from home. On these and other occasions men do all kinds of things which are thought to bring prosperity. But he is a great fool who does all those manifold, multifarious, vain, and useless things. This, however, does not indeed remove the necessity of a man's doing something which will bring prosperity, but such a kind as has been named is of little use, while of great use is true piety. To that belongs proper treatment of servants and subordinates, sincere reverence for elders and masters, sincere self-restraint towards living beings, sincere charity to Brâhmaṇs and monks. These and other such-like actions—that is called true piety. Every man must hold that forth to others, whether he is a father or a son, a brother, a lord; this is noble; this must a man do, as something that assures luck, until his aim has been fully attained. Mention was made just now of 'sincere charity:' now there is no charity, no affection to be compared to charity or affection springing from true piety. It is just this which a well-meaning friend, relative, or companion must, at every occurring opportunity, impress on another, that this is duty, this is proper. By doing all this a man can merit heaven; there-

† This and the next four are from Dr. Kern's versions.

fore let him who wishes to gain heaven for himself fulfil above all things, these his duties"

X "King Devânâmpriya Priyadarsin does not deem that renown and great name bring advantage greatly, if, at the same time his people for the present and afterwards were not practising right obedience, and following exhortation to virtue In so far only king Devânâmpriya Priyadarsin desires renown and great name All therefore, that King Devânâmpriya Priyadarsin strenuously strives after is for the life hereafter, so that he may be wholly and altogether free from blemish Now blemish is the same as sinfulness But such a thing is indeed, difficult for anyone whatever be he a person of low degree or of high station unless with the utmost exertion of power by sacrificing everything But this is, indeed most difficult for a person of high station

XI "King Devânâmpriya Priyadarsin speaks thus There is no charity which equals right charity or right conversation or right liberality or right relation Under that is comprehended proper treatment of servants and subordinates sincere obedience to father and mother, sincere charity towards friends and acquaintances Brahmans and monks, the sparing of animal life This is to be commended as good, whether by father or by sons [illegible]

and relati[illegible]

good, thu[illegible] [illegible] who acts thus makes this world a friend to him, and hereafter a man obtains for himself an imperishable reward through all that true charity"

XII. "King Devânâmpṛiya Priyadarśin honours all sects, and orders of monks, and conditions of heads of families, and honours them with love-gifts and with marks of honour of all kinds. To be sure, Devânâmpṛiya does not attribute so much value to love-gifts or marks of honour as to this, that the good name and intrinsic worth of all sects may increase. Now intrinsic worth can grow greater in many ways, but the foundation thereof, in all its compass, is discretion in speaking, so that no man may praise his own sect, or contemn another sect, or despise it on unsuitable occasions; on all manner of occasions let respect be shown. Whatever of good, indeed, a man, from any motive, confers on any one of a different persuasion, tends to the advantage of his own sect and to the benefit of a different persuasion; by acting in an opposite manner a man injures his own sect and offends a different sect. Though every-one who praises his own persuasion may perhaps do all that from attachment to his own sect, for the purpose of glorifying it, nevertheless he shall, by so doing, greatly injure his own persuasion. Therefore concord is best, so that all may know and willingly listen to each other's religion. Because it is the wish of Devânâmpṛiya that the members of all persuasions may be well instructed, and shall adhere to a doctrine of benevolence. And to them who are inclined to all that, let the assurance be given that Devânâmpṛiya does not attach so much value to love-gifts or show of reverence as to this, that all sects may increase in good name and intrinsic worth, and be reverenced. For this end

sheriffs over legal proceedings, magistrates entrusted with the superintendence of the women hospice masters (?), and other bodies have been appointed And the result of this is, that Devânampriyas persuasion has increased in prosperity, and that he causes the Righteousness to come forth in full splendour"

XIII " Whose equality and exertion towards that object, exceeding activity, judicious conduct . afterwards in the Kalinga provinces not to be obtained by wealth . . the decline of religion, murder and death and unrestrained license of mankind, when flourished the (precious maxims) of Devânampiya comprising the essence of learning and of science dutiful service to mother and father, dutiful service to spiritual teachers, the love of friend and child, (charity) to kinsfolk, to servants (to Brâhmans and Śramanas, &c, which) cleanse away the calamities of generations, further also in these things unceasing perseverance is fame There is not in either class of the heretics of men not so to say, a procedure marked by such grace, . . .

nor so glorious nor friendly, nor even so extremely liberal as Devânampiya's injunction for the non injury and content of living creatures and the Greek king besides by whom the kings of Egypt Ptolemaios and Antigonos, and Magas . . Both here and in foreign (countries), everywhere the religious ordinances of Devânampiya effect conversion wherever they go, conquest is of every description, but, further, the conquest which bringeth joy springing from

pleasant emotions becometh joy itself; the victory of virtue is happiness; the victory of happiness is not to be overcome; that which essentially possesses a pledge of happiness,—such victory is desired in things of this world and things of the next world."§

XIV. "King Devânâmpriya Priyadarśin has caused this righteousness-edict to be written, here concisely, there in moderate compass, in a third place again at full length, so that it is not found altogether everywhere worked out; for the kingdom is great, and what I have caused to be written, much. Repetitions occur also, in a certain measure, on account of the agreeableness of various points, in order that the people should in that way (the more willingly) receive it.

If sometimes the one or other is written incompletely or not in order, it is because care has not been taken to make a good transcript, or by the fault of the copyist (*i.e.* the stone-engraver)."||

In one place only, namely, the signature of the Girnâr inscription, is Buddha referred to. Of this signature there remains—

. . *va sveto hasti savaloka sukhâharo nâmaṁ.*

What is left means—

"The white elephant whose name is the bringer of happiness to the whole world."

"That by this term Śâkya is implied," Dr. Kern thinks, "there can be no doubt, since the

§ Mr. Prinsep's translation—*Jour. R. As. Soc.* vol. XII. pp. 227-233. A large part of the original of this edict has been broken off from the stone, which renders the translation very difficult.

|| Dr. Kern's version.

legend says that the Bodhisattva, the future Buddha, left heaven to bring happiness to men, and entered his mother's womb as a white elephant' ¶

Note 2 on page 29

[Neminâtha or Arishtanemi, who gives his name to one of the summits of Girnâr, and to whom the Jainas consider the whole mount as sacred, is the twenty second of their *Tirthankaras* or deified saints,—men who, through successful austerities, they imagine, have entered *nirvâna* and have done with the evils of existence. This one is the favourite object of worship with the Digambara or naked Jainas. His complexion they say, was black, and most if not all, of his images here are of that colour like all the other Tirthankaras, he was of royal descent, being the son of Samudravijaya, king of Sauryanagara or Soriyapuri, in the country of Kuśavarta, and of the Harivansa race—his paternal uncle being Vasudeva, the father of the famous Krishna. At the age of three hundred he renounced the world, and leaving Dvârakâ went to Girnâr to spend the remaining seven hundred years of his long life in asceticism; he received his Bodhi,' or highest knowledge, whilst meditating at Seshavana, to the east of the Bhairava jap where footprints (*pâglân*) are also carved—some say Neminâtha's, others Râmânanda's. His first convert was a king Dattâtri, to whom he became *guru*, after which he gradually rose to the exalted rank of a Tirthankara, and finally attained *nirvâna* on this lonely pinnacle of rock which retains his

¶ Kern *ut sup* p 43

name. He had as tutelary goddess, or familiar *devî*, A m b i k â M â t â, the same to whom the old temple on the first summit is dedicated. The Mango tree is also appropriated to him by the Śrâvakas as his 'Bo-tree,' whilst the *śankha* or conch-shell is his cognizance. He is, in fact, the Kṛishṅa of the Jainas.

But it is not to them alone he is sacred here; the V a i ṣ h ṇ a v a s who come from the pilgrimage to Dvârakâ consider they only reap the fruit of their toils when they have paid their respects to Guru Dattâtraya.]

MAHÂLS WHICH PAY ALL THE LAND AND CUSTOMS REVENUE RIGHTS TO JUNÂGAḌH.

V a n t h a l i has two stone forts, washed on different sides by the rivers O j h a t and O b i n. The palace of V â m a n r â j a is in the town, as well as the Sûraj Kuṇḍ. The Tomb of Bhalla Shâh, with the Asrâm of Kapilamuni, is celebrated in this kasbâ. The kasbâtis, who in former times became Musalmâns, immigrated to this country from Naghor, and occupy themselves with cultivation.

V a n t h a l i was for a long time known by the name of Patan, but Vahudipal Dhundhlimal the Yogi, who lived in the hills of Dhank, in his wrath pronounced the curse "*Patan so datan!*" "Patan, be buried!" upon it; whereupon eighty-four towns bearing that name were swallowed up by the earth, and Patan shared the same fate, as may be seen even in our days, since, wher-

ever excavations are made, foundations of buildings, and various things, are dug up During the tenure of power of the author in this town two stone hor es, each one cubit high, were dug up with a stone box in which they were, and also other more valuable things in Samvat 1842 (A D 1785)

As the rivers swell greatly during the rains it is difficult to cross them, and there is a great deal of mud, but the soil is good and produces excellent sugar cane, mangoes, and great quantities of guavas, they sow three times every year

In the Samvat year 1803 (A D 1746) Kaluji with the Navab Fakhr al daulah unsuccessfully besieged the town, but in 1835 Jabbar Khan treacherously obtained possession of the fort which, however, was again taken from him after a siege by Divanji Amarji Saleh, but again it fell into the possession of the Jamadârs Sharf al din and O mar for some years, and was captured in 1851 (A D 1794) by Madhurâya Ben Khoshkhal, to expel whom the author was called from Nagar by the Navâb Saheb Hamed Khan, and he succeeded in doing so by negotiation in 1860 (A D 1803) Afterwards Madhurâya with Babaji Saheb, the Kârbhari of the Gaikvad, again besieged it, but ineffectually

THE KASBÂ OF KUTIANA

This place has two stone forts, and is situated

on the banks of the Bhâdar river. It is said that for a long time a Châranî woman whose name was Kuntî used to pasture her cattle on this spot, which in course of time became a village. The governor, Kalidâs, who was a Baniâ and had built a fort for himself in the vicinity of Aḥmadâbâd to which he gave his own name, constructed here also a square fort of considerable strength so as to control Purbandar and Hâllâr. During the government of the Musalmâns, Afghân Sipahis, Maliks, Khokhars, Jundrâus, &c., settled here, and gradually became so strong as to be independent, and appointed Nia'mat Khân Lodi as their governor; but afterwards, growing dissatisfied, they surrendered the fort to Râṇâ Sulṭânji, from whom they likewise revolted, and gave it to Hâshem [Hasan] Khân, the adopted son of Navâb Bahâdur Khân, from whom it was taken by Amarji, the father of the author. In Saṁvat 1840 [A.D. 1783] the Divân Govindji rebelled, and the Navâb Sâheb, having besieged the fort for a month, afterwards made peace. In the year 1858 [A.D. 1801] Kalîyândâs Hirji, a Baniâ, revolted from the Navâb Sâheb, but after a month's contest the author took the fort from him.

The Khâgasri fort, which was formerly at the head of the Parganâ, with twenty-four villages, was given to Maluk Muḥammad Sindhi as a jâghir, for his services as Qâzi, of which

also the f rt of Devana an appanage from th time of the Divan S b Amarji

The temples of Nagesvari Mata and Amares vara were built by Dalpatram the younger brother of the author The place of pilgrimage ( ) of Chaman Jell d is the ornament of this town at a distance of about three / from which also are Gokarnatirtha and Mahadeva s Sivalaya Most of the villages are joint property with Purbandar and Mangrol

BANTWA

B a n t w a has a strong fort and the villa e of M a n a r belongs to it m st of it at pre ent belongs to P u r b a n d a r and M a n g r o l and is inhabited by the Mehmans Nawab Sohi b Kh n Governor of Khambayat waged war against Sher Zam n Kh n and Diler Khan B di compelling them to evacuate Ghoghi but they obtained e ghty [? 84] villages as a jagir from the Nawab Saheb Bah dur Kh n in 1779 [1759] A D 1722

THE KA PA OF MANGROL

The port of M a n g r o l has two strong forts on the sea shore with d tches and is the re sidence of a governor or Hakim After annex ing to B a n t w a eighty villages two hundred and e ghty one still belong to Mangrol

In ancient times R n a Bh n R ja of Gumli §

§ S e n at p S

services, with the two Śiva-liṅgas, *a dress of* honour, and a Rudrâksha rosary the beads of which were made of pearls. On this occasion he said with his own blessed tongue, "O Râja Bahâdur! This is Buḍhâbâvâ" (*i.e.* "old father," which is a metaphor for Eternal Creator), "worship it!" When he took the *Liṅgas* home, he gave one of them, which was of emerald colour, to Dayarâm, who was a highly *respected Nâgar* and a *jâgirdâr* in the parganâ of *N â g i n â p û r* and district of *M e v â t*. Some time afterwards the conquests of the Dekhanis, the dissensions of the Âmirs, and the invasions of the Persian armies disturbed the comfort of the *jâgirdârs* and royal servants, so that Dayarâm established himself at Banâras, where he became so intimate with the grandfather of the author that he betrothed to him his own daughter, and after a while, when they returned to Mângrol, the wedding was consummated there; on that occasion he presented his daughter also with the Śri Buḍhâbâvâ as a portion of her dowry, which is the source of endless blessings and of divine favours. Then becoming a *sanyâsi* he went to Nâsik, and finally to Banâras, where he died, whilst the Mehtâ kept and continued to worship the Śiva-liṅga. Lastly, Sulṭân Zufar Khân and Tâtâr Khân came with troops from Mângrol, altered the Sûraj temple and called it the Râvali mosque; they also spoilt the Râvali Wâv. About two hundred

of Mângrol. It contains the following forts with four towers, viz. Mahiâri, Bagasrâ, Śil, Diwâsa, Sepa (?), Meswana (?), Lâthodrâ, and Shergadh. Some of the lands are under cultivation, and others are neglected.

Note 3 on Ghumlî or Bhumli, page 51.

[In the south of the Navânagara territory, and about forty miles west from Ḍhânk, is Ghumlî, an old deserted capital of the Jeṭwâs—now of Purbandar. It lies about four miles south of Bhanvâḍ, in the last valley facing the north, in the north-eastern end of the Baraḍâ hills, and concealed from the north by a low ridge, which bends round in front of the opening to the valley or dell, shutting up the town in a sort of *cul-de-sac,* open only through the narrow valley to the north-west, by which it is approached from the modern village of Mukhânâ. Up both sides of the dell its ruined walls wind in various directions along the shelving ridges which overlook it, up to the summit of the mountain, where was a fortified citadel, still containing the walls of many of the houses in a tolerable state of preservation, but entirely deserted except by wild beasts. The very vertex is occupied by a small temple of Mâtâ Âsâpurî—a favourite object of superstitious reverence with the Jeṭwâ Râjputs.

According to the traditions of the province, the earliest seat of the Jeṭwâs was at Śrînagara, a few miles from their present one of Purbandar. Soon afterwards it was at Bhimor or Mordvajpurî, now a ruined site opposite to Morvi

its semi-arched battlements, reaching halfway up the scoop of the hill, is in a tolerable state of preservation, but the remainder is in ruins, the bastions have fallen in, and are only faintly to be traced through the jungle. A ditch, of the usual Hindu dimensions, surrounds the wall; the masonry I was surprised to find for the major part of well-chiselled stone, dove-tailed grooves for clamps; the iron or lead which may have been used for this purpose has doubtless been long since pilfered. There were originally two gateways to the north and west." The last only was still standing till within a few years ago, and bears the name of Râmapoḷa, but only a fragment of it now remains.

"The area contained within the limits I have above described is now tenanted only by wild beasts, and other jungle inhabitants; mounds or lines of rubbish faintly pourtray the lines of streets, though I am disposed to consider the houses were chiefly of frail materials; nothing remains as witness of its former state save an insignificant temple near the eastern wall, two small flat-roofed ones of the earlier age of Brâhmaṇism, a splendid well, itself worthy of description, and the ark or royal citadel, the contents of which peculiarly merit notice; wells of good masonry are sunk here and there, which the traveller should take heed not to stumble into. This ark occupies the centre of the area, and contains, originally guarded by a wall all round, the palace† and its adjuncts;

† The palace is probably represented by a mound of stones in front of the splendid ruin of the Navalâkha Temple.

a large b[illegible] reservoir, surrounded with [illegible] apartments a[illegible] dressing rooms to the zanana, if not the zanana itself, is separated from the palace by a court "

Various accounts and dates are given of the destruction of this city, it seems most probable, however, that some time during the first half of the fourteenth century, **Jâm Unâd** invaded **Barada** and besieged the Rânâ in **Ghumli** After a long contest, Unâd, despairing of success returned with his army to Kachh Here, according to tradition, his son Bâmani,‡ ashamed of the disgraceful termination of his father's expedition, assumed the command of the army and conducted it back to Ghumli which place he reduced after an obstinate siege of twelve months The Sammâ destroyed the city, which the Jetvâs from superstition, did not attempt to rebuild, but removed their capital to **Chaya**, near the [illegible] **Purbandar**, said to be on the site of **Hadamapura**, mentioned in the *B[illegible]* [illegible] at first the port of **Chaya**, b[illegible] [illegible] the seat of government of the Jetvâ [illegible]

Probably owing to the [illegible] of the Barada Rânâs the Sammâ, after reducing Ghumli returned to Kachh, without [illegible] authority in the country **Jâm Unâd**, [illegible] is said to have given his territory in S[illegible] in charity to the **Chârans** [illegible] conquer another, and on Bâmani's arrival in

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‡ May this not have been Ma[illegible], mentioned in the Kachh annals?

§ Conf *Bombay Selections* XXXIX (N S) pp 10[illegible]

Kachh on his way back he formed the design of establishing himself there, and succeeded in doing so.||]

KESOD.

This place is situated on the banks of the Kesod river, and has two strong forts. After the taking of Junâgaḍh, it together with Chorvâḍ became a jâgir of the Râizâdâhs. In this district the Râjpût Lâthias, Sarvaiyas, and others, who are descendants of the Chuḍâsamâ Râjpûts, originally Zamindârs of Sindh, hold jâgirs.

MÂLIÂ.

Mâliâ has a fort with towers, and is situated on the river Mekal. The Zamindârs are of the Hâṭhi tribe. The parganah is small, but abounds in mangoes.

CHORVÂD.

Chorvâḍ is situated near the sea-shore. and has two strong forts; and several *villages* *belong* *to* *it.* At a distance of one *kos* from Chôrvâḍ the river Birjâmi falls into the sea, but though it is so near to the sea there is no bandar, on account of the paucity of inhabitants; there are, however, fine gardens and beautiful fields. Betel-leaves unequalled in agreeable taste and pungency are grown in this place, and are even exported to Hâlâr, Kachh, and Soraṭh; also all kinds of vegetables grow. The *total* revenue is 50,000 *koḍîs;* there are *thirteen*

|| From *Antiquities of Kâṭhiâvâd and Kachh*, pp. 178, 185.

villages under it The forts with four towers of Kukasvadi and Visâval are also on one side of Chorvad

Of Pattan Diva

This is a strong fort situated on the sea-shore, surrounded by a fosse full of water The rivers Hiran, Sarasvatî, and Kapilî flow near the base of the fort In ancient times the zamindâri of this place belonged to Parmar Rajpûts The slaughter of the Yadavas and of Srî Krishna in this locality is recorded in the *Prabhâsa Kathâ* Here great quantities of mangoes, water melons, and *gunda* fruits are produced, which are exported Verâval is the seaport of this district Nia'mat Khân Lodhi, an adherent of the Navâb Bahadur Khan, built a strong fort, which in the Samvat year 1824 (A D 1767) was repaired by the Divanji Saheb Amarji, and was repaired for the second time in 1845 (A D 1788) Divân Raghunâth, son of Amarji and Dulabhaji, brother of Amarji, were besieged here by Ranâ Sultânji of Purbandar in one of his warlike expeditions, as will be narrated in the proper place

Srî Sômnâthjî* of Pattan the adherents of Islâm believe to have been brought from Mekka during the time of Abraham the Friend of God, but the Hindus hold that it existed here from all eternity, as a *Siva linga* by Chandramâ

* See Note 4 at page 68

again assembled to the number of three thousand men, and, under the leadership of Sayyid Miân, scaled the walls of the fort by means of ladders, but Nia'mat Khân routed them again, and after encountering much opposition remained ruling in the city. Some time afterwards Mânâji Ângriâ made a descent on Verâval in ships, and, after fighting during three days and nights, he made peace and received the gift of a horse as *nazarânah.* The Portuguese of Diva also made some attacks, but retired disappointed.

He plundered the villages of Kâlâwad and Bântwâ, in Hâlâr, and defeated his pursuers, and established a right to tribute over certain villages.

Sultâna Bîbî, the paternal aunt of the Navâb Sâheb Mahâbat Khân, obtained possession of the fort, and ruled for sixteen years. After some time the Paṭṭanîs considering Shekh Miân—who was one of the Kasbâtis of Mângrol—a man of good disposition, allowed him to enter the fort, and he commenced to conduct the government. Seeing the pride and insolence of Pahâdji and Chand and Firoz Shâh, however, and, fearing lest they might expel him, he drove the Paṭṭanîs from their native country into hell and the flames, and made them food for alligators and jackals.

The temple of Somanâtha, which the Musulmâns had converted into a mosque, was in ruin, and was not repaired till Saṁvat 1840 (A.D. 1783), during the government of Sheikh Miân [the successor of Nia'mat Khân], when it was

rebuilt by a most excellent lady, Â h i l y â B â i,† the wife of the Holkar M a l h â r R â o Bahâdur. After thirty years the Divân Vithal Râo Devâji, who was a Subhdâr of Kâthiâwâd under the government of the Gaikwâd, built high *nagâra-khânas*, travellers' houses, *harams*, and repaired the temples of the Jain and Kaneśvara and of Jânkisvara

The following are some of the temples in this city —The temples of Daitsudan, Narsing, Mahâkâli, Annapurna, Ganapati, Shashi Bhukhan and Pragtesvara, which last was built by the Divân Raghunâthji [a brother of the author] The Ratnatalâo, Rudresvara, Sûraj, Banésvara, and Hatkesvara are some of the sacred places much visited by Hindus Bhalkâkund, Kadam kund, Bangangâ, Râma Pushkara, Gaurikund Vishnukund, Brahmâkund Rudrakund, Sûraj kund, and Jalprabhâ are some of the sacred tanks where the people are cleansed from their sins

The places of pilgrimage to Mângrol-Shâh, Chandkattal, Maghrabi Shah, Mâhi Hâjat and Godar Shâh are noted At a distance of five *kos* from Pattan is the P r â c h i T î r t h a, celebrated far and near, and visited by pilgrims from great distances, here the *srâddha* ceremonies are performed, whereby the spirits of the departed are propitiated and evil genii warded off

In Samvat 1849 (A D 1792) the Navâb Sâheb Ahmad Khân, with the aid of the Pat-

† See Note 5 page 76

duced the fort after an obstinate resistance on the part of the Hindu chiefs, who had leagued to defend their shrine "Fifty thousand infidels and more says the *Rozat us safa*, 'were slain round this temple which was of vast dimensions' But at length Mahmud prevailed, destroyed the sacred *linga* by a fire lighted round it to break the hardness of the stone plundered the temple of its immense wealth, and carried off its gates to Ghazni (to appear again in history after a lapse of more than eight centuries,—when gates were brought from Kâbul as trophies—believed by some to be those of Somanâtha) The temple it is said, was supported by fifty-six pillars, ornamented with rubies emeralds and other precious stones, and each of the pillars bore the name of a different king of India as its embellisher Whether Mahmud destroyed the temple also we do not know, but it is pretty certain that not a vestige of it now remains unless it be in the capitals and columns strewn all about and built into the walls of the present temple, of the town and its houses

It was too profitable to the Brâhmans, however, not to be soon restored by the Hindu princes under their influence Among these its greatest benefactors were probably the Solanki princes of Anhilapattan and [illegible]

having [illegible]

1073) [illegible]

it abo[illegible] after its desecration by Mahmud and again in A D 1168, the great Kumârapâla in search of a way to manifest his piety is advised by the wily Jaina Achârya Hema-

chandra to restore the temple of Someśvara. And with this is connected a tale that is perhaps worth repeating:—In two years the restoration was completed,—the temple "once more resembled Meru," and the Brâhmaṇs, jealous of the influence of the Âchârya over the king, tried to entrap him, proposing to Kumârapâla that he should accompany the royal retinue to the dedication. When the proposal was made, the Jaina at once replied, "What need of pressing the hungry to eat? Pilgrimage is the life of the ascetic; what need is there of an order from the king?" He then started on foot to visit the holy places of his own creed, and met Kumârapâla at Somanâtha. At the inauguration of the new temple the Jaina astonished the spectators by his devotions to Śiva. At the threshold of the temple he exclaimed, "In the splendour of this shrine Mahâdeva, who dwells in Kailâsa, is surely present." Then entering and going through the prescribed gesticulations before the *liṅga*, he said, "Thou existest, whatever be thy place, whatever be thy time, whatever be thy name, of whatsoever nature thou art. Thou art he in whom is no guilty act, no guiltiness consequent upon the act,—one only god. Praise be to thee! He who has destroyed the affections, which are the seeds that produce the bud of existence, be he Bráhmâ, be he Vishṇu, be he Śiva, to him be praise!" Then falling flat on the ground he worshipped Śiva in the *daṇḍavata*. All this was done with an object; and after the ceremonies were over, Kumârapâla and Hemachandra entered the shrine alone, closing the door behind them.

Here the story says, the Âchârya made Somesvara reveal himself to the king and address him thus —"O king this monk is an incarnation of all the gods, he is free from deceit, to him it is given to behold the divinity as a pearl in his hand, he knows the past, present and future, understand that the path he shall show you is, without doubt, the road to liberation" The credulous king was caught and there and then the Jaina administered to him a vow to abstain from animal food and fermented liquor to the end of his life The temple of Somanâtha was then left in charge of Vrihaspati Ganda, a Kanauj Brâhman, but perhaps chagrined at the victory of Hemachandra he reviled the Jaina religion, for which he was deprived of his place, and only restored to it after making the most humble submission to the influential Âchârya

If the remains that still exist are not those of the temple of Bhima Deva and Kumârapâla it is difficult to say to whom we owe them It seems probable that for more than a century after Kumarapâla s time it was unmolested, but the Muhammadan had cast his eyes on the rich province and at length, in 1297, the Sultân Âlau' d din Khilji sent his brother Alaf Khân, and Nusrat Khân his prime minister to effect the conquest of Gujarat Then it was that the idol shrines suffered and the famous idol of Somanâtha was again destroyed A century later, in 139 Muzaffar Shah I led an expedition against Pattan, and, destroying all the Hindu temples, he built mosques in their places —or more probably he converted them into mosques, and again in 1413

Ferishṭah tells us that his grandson and successor, Aḥmad Shâh I., on his return from an expedition against the Râ of Junâgaḍh, "destroyed the temple of Somapur, wherein were found many valuable jewels and other property." Later still Maḥmud Shâh I., surnamed Begara (1459-1511) is named by Hindu tradition as having sent an army to reduce the place, when he built a mosque on the site of the temple. The building, however, still attests that the Muslim only desecrated the Hindu temple, defaced its sculptures, and converted it into a place of worship for the followers of Islâm, but did not raze it.

This famous ruin occupies a rising ground, probably a rock with a coating of soil upon it, close to the sea-shore. It faces the east, and on the south side there are still considerable remains of the old Hindu sculptures, much resembling those at Amaranâth, near Kalyâṇa, but on a larger scale. On the other sides, the outer facing of the walls has been almost entirely removed: indeed, until a few years ago, this fine old ruin was used as a sort of quarry from which to obtain building-stones. The outer pyramidal roof of the *maṇḍapa* and the great spire over the shrine had been destroyed by the Muhammadans, and hemispherical domes substituted in their place. Over the eastern entrance they erected two clumsy minarets, and threw arches in between the pillars of the central octagon which support the dome. The diameter of this octagon is about 33 feet, and the greatest width of the *maṇḍapa* inside is 64 feet, its length up to the door of the shrine being nearly 70 feet. The shrine itself is 18 feet 9 inches square inside,

been a *pradakshina* round it, but
is destroyed The floor has been
k stone or marble, some fragments
ll found Both the domes are now
l the whole has evidently been for
r of cattle rather than of devotees—
du
.e for its lo s to her religion and
ants the Somapada Brâhmans, the
Bâi, widow of Khande Rào Hol
er temple—*New Somanâtha*—in the
he hand of time only has to do with
e a neglected ruin before its aged
reatly changed

In the town is the *Surya Kunda*, as the Hindus call it,—a remarkable remnant of their architecture It has been defaced, and patched, and altered now, but when first completed it must have been a work of much elegance, forming the colonnade round a large tank—long ago filled up except a small pond about nine yards square in one corner of the enclosure This colonnade has had at least three rows of pillars on three of its sides and seven on the fourth,—in which are five octagonal areas each about 20 feet across The columns still standing, some of them imbedded in the outer walls, are about two hundred and fifty in number, and nearly all of them have been carved in the most elaborate style of Hindu art A wall has been built in, connecting the outer row of pillars, and a *mimbar* and *mihrabs* have been formed to adapt it to Muhammadan worship

Near this is a plain building its walls outside covered with plaster, and apparently an ordinary

Muhammadan house with scarcely any windows; inside, however, it proves to have been a Jaina temple of an interesting type, and said to have a cellar (*bhoinorun*) under it. It is now used as a storehouse by a Muhammadan, who says it has been in his family for at least a hundred and fifty years.

A little to the north of Paṭṭan Somanâtha there is a large cluster of sacred places, many of them very unpretending in appearance, but each with its legend or associations. First is Triveni—'three plaited locks'—the junction of the three rivers *Hiraṇyâ, Kapila,* and *Sarasvatî,*—a *tîrtha* for pilgrims bathing, and without a visit to which the pilgrimage to Dvârakâ would scarcely be considered complete. Further out is the temple of Rudreśvara, built on the site of an older temple of Kedâreśvara destroyed by the Muhammadans,—some of the columns and sculptures of which, however, have been employed in the restored building. Beside it is the *dargah* of Muhammad Shâh;—for Islâmite superstition is fond of thrusting itself into notice in the scenes where it has displayed its iconoclastic fanaticism. This *dargah* and that of Abbi Shâh, a little further out, are but miserable places, scarcely worth a visit, unless it be to half suffocate one's self in the labyrinth of little cells at the back of the first. Beyond some quarries is the old temple of Sûrya Nârâyaṇa, whose dome and spire have suffered at the hands of violence, but have been plastered over to keep out the rain. Under it is a cellar or cave.

On the banks of the river Hiraṇyâ we find Deva-

Sarga or Dehotsarga—an old *pipal* tree with a very small temple beside it, and some huts forming a monastery, this is a place of great sanctity, for under the *pipal* of which the present one is a traditionary scion, Krishna lay down to rest at noon, when a Bhilla—mistaking his tawny coverlet for a deer, or the mark on his foot for the eyes of one—sped an arrow with such mortal force as bereft his godship of life. Islâmite devotion here consecrates a place of prayer for its votaries under their sacred tree, and desecrates its vicinity by making it a place of graves. The Hindus have, many a time since its erection, had the power to destroy the offensive and ugly wall, but they do not seem possessed of such aggressive and iconoclastic propensities. South from this are the small shrines of Kotesvara,—or the million *lingas*, containing only large fragments of the symbol—and Bhimeśvara or Bhimanâtha, now much dilapidated. Not far from these is Bhalka Kunda a reservoir—empty at least in the dry season—in excellent repair, about three hundred and eighty yards in circumference, and forming a regular polygon of sixteen sides, with three oval apertures on one for the entrance of the water. To the west of Pattan, the spire of the Śeshi Bhushan or Bhidiyo temple attracts the eye by its height—owing principally, however, to the higher level on which the temple stands. It is a restoration, rather than a renewal, of an old temple, and is of similar style to that of Sûrya Nârâyana.

It is curious to find here remnants of the Brâhmanical monasteries. There are several of them in this neighbourhood, not apparently of any

great extent or with numerous inmates, nor are the buildings in any way pretentious—they are mere collections of huts.§

[*Note 5:—on Ahilyâ Bâî.*]

The famous Ahilyâ Bâî was born in 1735 of a family of the name of Sindhia, and was married to Malhâr Râo Holkar's only son *Khande Râo*, who was killed at the siege of Kambhîr, near Dîg, in 1754. By him she had a son *Malli Râo*, and a daughter *Muktâ Bâî*. Malli Râo succeeded his grandfather Malhâr Râo, but nine months after died mad, when Ahilyâ Bâî succeeded to the administration of the Holkar government, 1765, and ruled with great wisdom, firmness, and talent till her death in 1795. She was a most devoted Hindu, and built sacred edifices at Jagannâtha, Nâsik, Elurâ, Nimâr, Maheśvara, Somanâtha, Dvârakâ, Gâyâ, Kedarnâtha, Rameśvaram, &c. Her daughter Muktâ Bâî became a *sati* with her husband, Yasvant Râo Panśiya, and Ahilyâ Bâî built a beautiful temple to her memory at Maheśvara, on the Narmadâ.

ACCOUNT OF KORINÂR.

This town is the residence of a governor or hâkam, and is situated on the banks of the Shingora. The temple of Muta Dvârakâ and the port is on the sea-coast. The Bokhâri and Qâderi Sayyids obtained it in *wazifah* from the Amirs and Shâhs of Gujarât, and dwell here; but in

§ *Notes of a Visit to Kâṭhiâvâḍ in* 1869, pp. 17 *et seq.*

Sâmvat 1780 the Dekhanis (Marâthâs) prevailed, and obtained a moiety of the revenue In course of time a *peshkash* of five thousand rupees was paid through the management of the Divanji Sâheb Amarji, and the Gaikvâdi official (*mutasaddi*) was not admitted to a share in the management, after whose death his younger brother the Divân Dulabhji paid a fixed sum by way of farm Now, in Samvat 1871 (A D 1814) Govind Râo Gaikvâd has, by the aid of the English Government, obtained possession of the whole parganah In it is also situated Rudrâkya, a place of ablution for Hindus

The revenues amount to two lâkhs of Jâmis (2,00,000 *Kolis*).

Unâ and Delvâdâ

The forts of Unâ and Delvâdâ, built of white stone, are two *kos* distant from each other

The residence of the governor looks over the river Machundri The Talâo and the Chichera Wâv were built in Samvat 1515 (A D 1458) by a Kâyat named Somanâtha

It is related that in ancient times, when this country was under the government of Brâhmans, the Rânî of a Râja whose name was Vejal, who was of the tribe of Wâji, happened to arrive on a visit to the temple of Sûrya, where the Musalmâns have a mosque at present, and that some Brâhmans immodestly and boldly lifted up the curtain

of her chariot, without any civility, and had a look at her beauty. This affront the Râjputs passed by at the time, but attacked the Brâhmaṇs on their great holiday, the 15th of Śrâvaṇa Śud [on which they put on the sacred thread], slew many, and took the fort. In course of time, however, the Kasbâtis again expelled the Râjputs, and occasionally lived in independence, but at times acknowledged the supremacy of Muzaffarâbâd, or accepted a governor from Junâgaḍh; and for some time Manohardâs and Somaji Jikâr were the Mutasaddis in behalf of the Navâb Mahâbat Khânji, whom they accepted as their ruler.

In Saṁvat 1825 (A.D. 1768) the Divân Sâheb Amarji levied a fixed tribute from Unâ; afterwards, in Saṁvat 1827 (A.D. 1770-71), on account of the evil conduct of the Kasbâtis, Latif Mian, a Sayyid of Delvâḍâ, conquered the place from them, and they were banished from their *vatan*, but through the aid of the Divân Sâheb Amarji they were again reinstalled in their former holdings.

The temple of Dâmodhar, the place of pilgrimage of Hazrat-Shâh, Raghunâth, Guptaprâyâga, and Mahâ Kâleśvara are the ornaments of this mahâl. Without the town is a tank of sweet water, and at a distance of twelve *kos* is the temple of Tulsi Syâm, with a spring of hot water; and ten *kos* further, at Dohan, is a fine temple of Mahâdeva. In the woods are many wild plantain trees.

The revenues amount to three lâkhs of Jâmîs.

Account of Rânpur

This is a fort at the foot of Mount Girnâr, and is the *jâgir* of Muzaffar Khân II Its produce amounts to thirty thousand Jâmis

Visâvadar

This is a fort with four towers Most of this pargana is deserted, and on its frontier is nothing but jungle and forest of useful and of jungly trees The Gir hills are forty *kos* in length and twenty five in breadth, there is also cultivation in some parts

The revenue of this parganah is 20,000 *kodis*

Muzaffarâbâd

This country was colonized by Muzaffar Shâh Gujarâti in Samvat 1632 (A D 1575), who built the fort on the sea shore and garrisoned it with Râjputs, they cultivate both dry and irrigated land

The revenues amount to one lâkh of Jâmis

The Island of Div, which formerly belonged to Junagadh

In ancient times the zamindars of this island were Vâghelâ Râjputs but Shams al din Khân took it from Vâghelâ Jayasingh in the Samvat year 1387 (A D 1330) and established a *thânah*, and during the reign of Sultân Bahâdur Shâh the Mutasaddis of this place were Kavâm al mulk and Malik Tughân Ben Avâz In Sam

vat 1588 (A.D. 1531) some Portuguese arrived treacherously in the guise of merchants, but they were captured and surrendered to the Sulṭân, who made Musulmâns of them; on that occasion also several cannon were taken, and the two which are [in the Uparkoṭ] at Junâgaḍh probably came from this place; afterwards, however, the Portuguese came into the possession of Div, and the manner in which this happened is as follows:—

When Bahâdur Shâh, who had come, on the second occasion, by way of Khambâyat to Div, the Portuguese who were there represented to him that they had brought three hundred *mans* of rose-water and of *aṭar*, which were in danger of being spoilt before merchants arrived from various parts to remove them, and requested to be allowed to build four walls. The Sulṭân agreed, but after his departure they erected a strong fort, which they provided with cannon and muskets, and prepared for war. When this news reached the Sulṭân, he determined to get possession of the fort by treachery and to expel the Portuguese; he arrived accordingly, but, being aware of his intention, they slew Sulṭân Bahâdur Shâh in Saṁvat 1593 (A.H. 943), and became masters of the island. The names of the six men who were killed together with Bahâdur Shâh are as follows:—Malik Amîn, Shuja'et Khân, Lashkar Khân [Âlp Khân], Sikandar Khân, and Ganesh Râo the brother of Maidani

Râo It is asserted that the fort of Divbandar and the buildings with gardens were all constructed by Malak Ayâz

The revenues amount to one lakh of Jamîs (1,50,000 *kodis*)

ACCOUNT OF KÂTHIÂVÂD

For some reason or other, Kâthîs of thirty different tribes emigrated to this country from Khorâsân, and some also from Pâvar, a district in Kachh The Wâlâ Kâthîs are of the stock of the Râjput Wâlâs, the lords of the district of Dhânk, one of whom married a Kâthiâni damsel, and was therefore expelled from the Râjput caste, and entered that of the Kâthîs From this union resulted two sons, Khumân and Khâchar respectively, to whom the Râja of Junâgadh granted a small territory And when this territory become populous that zillâ was called Kâthiâvâd

It is related that Shams Khân slew the Wala Raja in battle, and took possession of the town of Kilesvara, situated in the Baradâ hills, and when he conquered Okhamandal he demolished the temple of Jagat, placed over the spot a sort of mosque, and returned Châmparâj, son of Ebhal the Kathi, happened to have a daughter of wonderful beauty, whom Shams Khan coveted without having seen her, but Châmparaj refused all his offers, as no marriage is to be contracted with persons following a different religion, accordingly he was attacked by Shams Khân and slain, with his

daughter, and 1,800 adherents all of whom died fighting bravely.

Some time afterwards Verâ Wâlâ, a Kâṭhi, with the permission of the Navâb Bahâdur Khân, built the fort of Jetpur. The Kâṭhîs pay a great deal of tribute and annually one horse likewise to Junâgaḍh; but they live on plunder and make raids to the extreme limits of Gujarât.

The beauty of the Kâṭhi women was remarkable in former times, and the Khumân Kâṭhîs used to carry off by force handsome women from amomg the lower classes; now, however, Kâṭhi women are frightful to look at, like demons and *ghûls.* The Kâṭhîs are brave and hospitable, and their principal towns are the forts of Jetpur, Mendardâ, Bilkhâ, Bagasarâ, Kundalâ, Jasdân, Chital, Sudâmrâ, Ânandapur, Bhâdlâ, Dhândhalpur, and Pâliyâḍ [with large or small forts]. Gaḍharâ is also a fort, but not a strong one.

Account of Amreli.

After the demise of the Navâb Sâheb Hâmid Khân, the Gâikvâḍ's Nâib Divân Sâheb Viṭhal Râo, by the aid of the English, took from his son the whole of Amreli, by way of *nazarânah*, though formerly the Gâikvâḍ had but a third-share in the revenue; now, however, in Saṁvat 1869 (A.D. 1812-13), the Gâikvâḍ took the whole parganah, and built a fort and ruled independently.

The revenues amount to six lakhs of Jamis (about Rs 2,00 000)

ACCOUNT OF THE MAHALS WHICH PAY TRIBUTE TO JUNÂGADH

Purbandar, situated on the sea shore has a well frequented port and a strong citadel Here the zamindar is a Jethva Rajput who is a descendant of Makaradhvaja, son of Hanuman The town contains numerous gardens and both sweet and brackish water, and the inhabitants, who trade with the ships, are Vanias and Bhatias The temples of Kedarnatha Mahadeva, of Sudama, of Verîvalımâta, of Porabhavânı, and the Kedârkunda, are much visited by the inhabitants

The Rajas here bore the title of Râna, and in ancient times the fort of Ghumli,‖ situated in the Baradî hills, was the capital of the state, it was, however, deserted seven hundred years ago, on account of the devastations committed by the army of the Jâm which he had brought from Sindh, and which demolished the fort The citadel of Bhânvîr obtained its name from the Rânî Bhana (Jethva)

The government of the Rânâs extended as far as Nâgnah, founded by the Rana Naga, and the temple of Nagnatha is also one of his memorials About three hundred years ago the Rânî was put to flight by the army of the Jam Raval, and took refuge with the Mer tribe

‖ See above, p 58

The rule of the Jâm extended as far as Râṇâ Wâv and the creek of Bhokirah; but by his liberality, justice, and distribution of food the Râṇâ attached that wild tribe to himself, and they conquered for him with their swords the country on the west side of the Baraḍi hills, and acknowledged him as their sovereign.

In course of time Nâgars from all sides were invited and settled at the places of Chhâya, Râṇâ Wâv, Mekal, Dhebar, &c., which became their *jâgirs*; and the Râṇâ entrusted the management of his affairs to them, and to this day a tribe of Nâgars is called after the name of those villages.

In Saṁvat 1789 (A. D. 1722) Mubâriz-al-mulk made his appearance at Mâdhavpur in order to collect *peshkash*, and with the assistance of the Navâb Bahâdur Khân of Junâgaḍh the fort of Mâdhavpur was taken. In this contest [Ranchoḍdâs] Nâgar, the Thânahdâr of the place, was slain, and after the locality had been plundered the inhabitants paid forty thousand Jâmi *koḍis* as a ransom for the image of Pârasnâtha.

It is related that there was a lady named Sin, of the lineage of a râja of Bâlambhâ. She composed a hemistich in Hindi, and giving it to a Brâhman informed him that she would be ready to take any man for her husband who could compose the other hemistich. The Brâhman started on his journey according to her direction, but was disappointed until he arrived in Ghumli, where

he met the Kunwar Halâman Jethvâ, the son of Sehyâ Rânî, who wrote a hemistich as required, and handed it to the Brâhman On his return the Brâhman delivered the line to Rânî Sôn, who, intent on keeping her promise, mounted a chariot and arrived in Ghumli, but alas! alas! for times in which females do not break their promises, but men in one hour turn away from their oaths and written obligations, like the revolving sphere! The Rânî Sehyâ heard of the bride's beauty, and himself became enamoured of her and desired to obtain her favours, but he had apprehensions as to Halâman, and therefore immediately banished him for a term of twelve years from his realm Halâman departed to Anjâr, a town in Kachh where his paternal aunt dwelt, but Sôn likewise returned to her country, and Sehyâ Jethvâ reaped only sorrow and disappointment One day, however Halaman was rocking himself in a hammock slung to the branch of a tree, when some fairies perceived his beauty and took him up into the air when they discovered, however, that he was only a human being they dropped him to the ground The fall almost killed Halâman, but as his aunt knew that his very life was bound up with his love for Sôn she despatched a ship with the news to her, and Son whilst embarking in it, exclaimed—

A ship I mount O wind of mercy blow
Perchance my love again will greet my sight!

The ship arrived more quickly than the fleeting cloud, and when Sôn took Halâman into her arms he recovered consciousness, and although discarded by fairies he was soon joined to one as beautiful.

In 1790 (A.D. 1733) Mubâriz-al-mulk, the Subâh of Gujarât, and his commander of the forces, Safdar Khân Bâbi, arrived with an army at Purbandar, and the Râṇâ, being unable to offer any resistance, fled and embarked everything he could, with his family, in ships and put to sea. The army took possession of seven cannon, with all the baggage which had been left behind, and was ready to demolish the fort, when the helpless Râṇâ made his appearance and saved the fort from destruction by paying one lâkh and twenty-five thousand Jâmis.

In Saṁvat 1805 (A.D. 1748) Kuṭiânâ was taken by the Râṇâ from the Qasbâtis, and held by him for ten years, after which time it fell into the power of Hâsham Khân, with the coöperation and aid of the Qasbâtis. In Saṁvat 1782 the Râṇâ bought Mâdhavpur from the Desâis of Mângrol, and incorporated it with his possessions. In Saṁvat 1830 Sheikh Miân from Mângrol took, under cover of night, possession of the fort of Navi, situated on the sea-coast, by scaling its walls with ladders, but the Râṇâ Sulṭânji called to his aid Jâḍejâ Kumbhoji, Zamindâr of Gondal, who was a connection of his by

marriage, and erected batteries against the fort, and Shekh Mian obtaining quarter surrendered the place

In the Samvat year 1834 he built the fort of Bhetali, on the limits of the country of Nagar (the borders of Hâllar), it was beleaguered by Mehrâman, a Khavâs of the Jâm, for some time, with a native army To make short work of the matter, he constructed a moveable fort called Ringadh, and making an assault reached the walls, against which he placed ladders, but the assailants had not ascended to the middle of them when such a fire of musketry poured upon them from the fort, and fiery projectiles were thrown upon the Musulmâns, that they became unwilling fire worshippers and retreated, while burning the slain Hindus became superfluous In spite of this disgraceful repulse, Mehrâman Khavâs did not raise the siege, and Thakar Premji Lohâna, Kâmdâr of Rânâ Sultânji, opened negotiations for aid through a paternal uncle of the author, whose name was Govindji for a long time Faujdar of Kutiânâ When the victorious army approached nearer, Mehrâman Khavâs raised the siege and made peace, whereupon the army marched from that place towards Okhâ to subdue the robbers of Positarâ, who robbed the people by land and by sea, and those events have already been narrated The account of this will be given in connection with Junâgadh

In the Samvat year 1839 Thakar Premji,

Kâmdâr of Purbandar, having become haughty and fat like a tumour, in the exuberance of his power, made an alliance with Mehrâman Khavâs of Navânagar and Kumbhâji of Gondal :—

A tree which has scarcely yet taken root
A strong brave man will soon eradicate ;
But if you leave it long to thrive and grow
No strength of windlass will pull up its root.

As the Divân Amarji, like the brilliant sun, was day by day prospering more, the three tâlukdârs just mentioned attempted to break his power; they attacked him, but were quickly put to flight with their troops.

In Saṁvat 1843 the Divân Amarji took Chorvâḍ from Sanghâji Raizâdâh, a relative of Râṇâ Sulṭânji, who, on account of his quarrels with Pîthâyet Hâthi, the Zamindâr of Mâlya, was unable to pay the wages of his troops. After accomplishing this object, the army of Junâgaḍh marched to Verâval, held by the Jamadârs Rakhia Banhura and Ibrâhim Khân Paṭṭani, who were disloyal towards the Navâb Sâheb; the fort walls were scaled by ladders, and Diler Khân, the cowardly Thânâdâr, took to his heels; so that the Divân Sâheb Raghunâthji was able in a very brief time to conquer both the forts.

In Saṁvat 1855 Kalyâṇ Sheṭ, the Divân of the Navâb Sâheb at Junâgaḍh, fled to Kuṭiânâ, where he raised the standard of revolt, and plundered the country of Drâphâ, but the

Rânâ Sultânji prepared an army to encounter him, and the author being in the Rânâ's service was appointed to march with cannon and troops to punish Kalyân Shet.

The beginning of Divân Ranchodji's remaining in the service of Rânâ Sultânji was as follows — The author had taken his departure from Nagar to Mângrol with some horsemen to celebrate the wedding of his younger brother Dalpatrâm whilst the Divân Sâheb Raghunâth had himself remained in Nagar, and Mehrîman Khân is perceiving the field free, and disregarding politeness, imprisoned the Nâgar Kârkuns of the tribe of Buj who dwelt in the same street as we did. The Divân Sâheb being helpless, the Sibandi attached to the Divân's house having gone to Mângrol, despatched a letter to the author which reached him whilst he was encamped at Devrî, on his return journey from Mângrol, accordingly he sent all his men to Narânagar, and went himself to the Rânî Sultânji at Purbandar.

In fine, when I arrived in the vicinity of Kutiânâ, Kalyân Shet, Jamadâr Nisar bin Yamani, with Yahya and others, also Gangâsingh Purbhiâ with Qasbâti and other troopers, marched out to the sound of kettle drums with banners and cannon, drawing their troops up in battle array near the Idgâh of Kutiânâ. On perceiving this display I slowly approached the foe with my troops till we could almost touch them with our swords and spears, but they

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Jâmis [*kodus*] Halyi despatched his Vakils to implore assistance from the Huzûr Alexander Walker Sâheb who had accompanied the Subah of Kathiawad Divân Saheb Vithal Rao, in aid of the Gaekwad and who, levying tribute, had established their fear amongst the zamindârs The noble minded Sâheb immediately marched, took the fort in two hours, but granted pardon to the garrison, and as Kutiânâ was near, by order of the Divânji Sâheb Raghunâthji, the author was admitted to the honour of waiting on the Saheb Bahâdur, and offering as *nazarânah* a horse and a Yemani sword set with jewels, he met Ballantine Sâheb and Robertson Sâheb twice, and twice received a handsome dress On that occasion the Colonel said, "You are well disposed towards the Sarkar Company Bahâdur, and you will be much regarded Be of good cheer, and if you come with me to Baroda you will obtain an honourable post in the Company's service" But, as I did not think proper to separate from the country of Kutiâna, I took leave at Pâl and returned

On this occasion I had gone in the company of the Amir like Alexander Walker to see the fort of Ghumli but I saw only ruins, a burnt and fallen temple a deep *vâv* full of limpid water, some ancient dilapidated edifices, two tanks and a wall on the hill which is called the fort Âbhapuri

In Samvat 1866 (A D 1809) the Raja [illegible]

a share in the revenues of Purbandar to the servants of the Sarkâr Company Bahâdur, and the farm of the revenue to Sundarji Khatri; Prathirâj Kuṅvar resisted, but on aid coming from the Company Sarkâr the fort of Chhâyâ was evacuated in two hours and made over to Hâlâji. The Kuṅvar, being wounded, was captured, with his wife, but the *sipâhis* were so greedy to have the golden anklets of his grandmother that they cut off her feet.

After the demise of Hâlâji the reign of Prathirâj began, and the old inhabitants, who were Lohânâs and Nâgars, emigrated. Râṇâ Sulṭânji himself was, after the death of his son, received into the mercy of God in Saṁvat 1869.

The *mandir* of Mâdhavarâî is situated in the fort of Mâdhavpur, in the tâlukâ of Purbandar; and the *kuṇḍa* named Sita-mundri, which is very well known, is situated at a distance of two *kos* therefrom. In this zillâ—*mung* (pulse), *kashiya* (*Phaseolus radiatus*), and sugar-canes are produced; most of the soil is alluvial and produces three crops annually. The forts of Chhâyâ, Râṇâwâv, Adwânâ, Miâni, Navi, Kandorna, and Mâdhavpur are dependencies of this mahâl; on the west is the sea; on the east are Kuṭiânâ, Mahiâri, and Mângrol; on the south the sea; and on the north the hills of Baraḍâ and the district of Hâlâr. There are two seaports, namely Purbandar and Navi, and the revenues amount to eight lâkhs of *kodis*.

Description of Gondal

This is a district of Hâlâr, it was deserted for some time, but Amin Khân ben Tatâr Khân Ghori took charge of it in 1647 (A D 1590), for Muzaffar the Sultân of Gujarât, and cultivated it Kunvar Vibhâji obtained it as *jágír* from his father, but Kumbhâji bin Halaji, by his good fortune and his cunning, having got the zamindâris of Dhorâji and Upletâ from the Navâb Sâheb for service done and for a little money, and having taken Bhâyâvadar from the Desâis Govind Rai and other, besides some villages from the Kâthis and Rajput he built forts and established an independent râj His good and mild government was extensively praised By the help of the army of the Gaikwâd his own attacked Trimbakrâo with a number of Kâthis and Girâsias, firing some cannon at the fort of Navânagar, but the Nâgars of the vanguard of the army were slain The fort [illegible] Gondal was built on the banks of the G[illegible] river in ancient times, and up to our days graves may be seen there In the year 182[illegible] the Marâthâ army attacked that of Junagad, which was encamped at Majhevadi, and captured the Arab Jamadar Salmin, who was, however afterward released again

The forts of Moviâ, of Dhorâji, of Upletâ, of Bhâvâvadar, of Ganod, of Anzlagad, and of Mengni belong to Gondal, [illegible]

bounded on the west by Dhank, on the east by the parganah of Rājkōṭ, on the west by the parganah of Dhrol, on the south by the parganah of Jeṭpur. These were formerly the limits, and the revenue amounts to ten lākhs of Jāmis.

Description of Rājkot.

This is a dependency of H â l â r, and was given as a *jâgir* to the holders by the Jâm Râval instead of Kâlâwad. He bestowed S a r d h â r on Masûm A'li Khân, who treacherously slew the Kâṭhis that were the zamindârs of it. The fort of R â j k o t was built of white stone by Lakhâji *Jâḍejâ* on the banks of the river Aji. He divided scattered villages among his brothers, but Koṭḍâ and Râjpura still belong to him. In Samvat 1875 (A.D. 1818) the English Sarkâr, the paramount power in Kâṭhiâvâḍ, built a handsome camp here. Râjkot is bounded on the east by the Panchâl, on the west by Pardhari, on the north by Wânkâner and Thân, and on the south by Kâṭhiâvâḍ.

Description of Morbi.

Morbi was given as an *inâm* to Rao Bhârâ by the Dehli Sultâns in Samvat 1627 (A.D. [illegible]), for his surrender of Sultân Muzaffar into the hands of Âzam Humaiyun. After Râyaji had been slain by his younger brother Kâyâji, the latter, much as he tried, could not [illegible] power, and was obliged to be content with M o r b i, A d h o i, and W â g a d. In Samvat 1508 (A.D. 1451) the Pâdishâh on the [illegible]

Shah of Gujarat was Toghlak Khan, who built a strong fort on the banks of the Machhu river The revenue of this district amounts to three lakhs of Jamis, it produces good *jowári* and it is bounded on the east by Jhalavad on the west by Dhrol on the north by the Salt Ran and on the south by Wankaner

Description of Bhavnagar

In ancient times most of the zillas of this region were in the possession of the Audich string wearers (Brahmans) Mokherji, a Gohel Rajput governed the island of Perim and made a firm stand against the royal army which attacked him near Gundi He obtained four *chorasis*, viz those of Lathi and others from the Raja of Junagadh on account of the connection with his daughter It is said that the Sultan of Gujarat having taken the Raja kept him prisoner in a stable for horses A potter having arrived there from Gohelvad was gratuitously supplying water during the fasting month (Ramazan) to the guards, who considered themselves obliged thereby in the mornings and evenings they were engaged in breaking the fast, on such an occasion the potter took the Raja, and, placing him on his donkey instead of the water bag, carried him out of the town to a place where a party of Atits was encamped, who received him in a handsome and kind way, dressed him as a *jogi*

The tâlukâ Goghâ was given by the Sultans of Gujarât to the Bâbis and afterwards in Samvat 1810 (A D 1753) it came into the possession of Momin Khân, and then into that of the Srimant Peshvâ When in course of time Sohrâb Khân and Momin Khân removed Sher Zamân Khân from Goghâ, it fell into the hands of Vakhatsingh, and he is still the joint possessor of it with the English

The fort of Talâjâ was taken by the aid of the Divânji Saheb Amarji, and, Samvat 1850 (A D 1793), Wakhatsinghji took Chital, which from the number of the Kâthis, and the aid of the Navâb Sâheb Hâmid Khân Bahâdur, was very strong, and he destroyed the fort of Jasdan In the Samvat year 1852, after the fighting was over, the Navâb Sâheb granted a *parvânâ* for Kundlâ and other places on condition of paying tribute The parganâhs Mahuva, Talajâ Rajula, Kundlâ, Sihor, Dihor, Trapaj, Umrala, Pâtana, and Botâd are dependencies of Bhâvnagar The fort of Sihor is the capital, and is situated between two mountains The temple of Rovapuri in Bhâvanagar is a celebrated one The three ports are Mâhuva, Goghâ and Bhâvanagar, to which numerous merchants resort in ships Here fine [illegible] (tamarind?), [illegible], and [illegible] (*kanér*) are produced.

Pâlitânâ belongs to one of the *bhâyât* The fort is situated at the foot of Mount Satrunjaya which contains many [illegible]

temples visited by pilgrims from distant places. The limits of Bhâvanagar are the sea on the east, on the west the parganah of Amreli, on the north Jhâlâvâḍ and Śrî Bhimnâth; on the south the parganah of Unâ Bâbriâvâḍ and of Muzaffarâbâd. The produce amounts to eight lâkhs of rupees.

Description of Jhâlâvâḍ.

This zillâ began to pay tribute during the time of the Divânji Sâheb Amarji, in Saṁvat 1832 (A.D. 1795), and was for some time the *jâgir* of Umdat-ul-Mulk. Chroniclers narrate that in Saṁvat 1320 (A.D. 1263) Siddhrâo Jayasiñha, the Râja of Gujarât, reigned in the capital city of Piran Paṭṭan, who had a wife beautiful as a fairy; it happened that a Deva or Râkshasa fell in love with her, and had intercourse with her every night after tying the Râja her husband up in a corner.

Hemistich:—An uncongenial consort is great misery.

The Râja had a confidential and faithful servant, a Râjput of the Jhâlâ tribe, whose name was Makwânâ Harpâl Valad Kesar, and to whom he promised a fine *jâgir* if he would relieve him from this enemy. The said Râjput agreed, kept his word and removed the Bhut; the Râja on his part was also desirous to fulfil his promise, and asked the Râjput how he wished to be rewarded. The latter replied, "Let every village be mine where I can bind a *toran* or string of green

leaves during one night The Raja agreed, and in one night Jogini—whose devotee the Rajput was—tied 1799 *torans* to as many villages, but when the Rájput arrived at the gate of Digsar the morning began to dawn Accordingly the Raja gave all the villages thus marked to the Jhala Rajput, and seven villages to the Charans As the Jhala had adopted the Rani of Raja Siddhrao Jayasinha to be his sister, he gave her the five hundred villages of the Bhils as a present and kept the others for himself Halwad and Dhrangadra were constituted seats of government and the other parganahs were distributed among his sons and cousins In course of time such places as Limbadi, Saila, Wankaner, Lakhtar, Vadhwan Than Chuda, and others became separate talukas and were adorned with strong forts Pratapsingh Raja, in order to aid Jam Tamachi bin Rai Singh, who was his nephew, had given his own daughter to Mubariz al mulk, and the daughter of one of his cousins, who was the Zamindar of Mathak, to Salabat Khan Babi, by whose support he seated the Jam on the throne of Nagar

Sadasiv Râmchandra captured the fort of Halwad in Samvat 1816 (A D 1758) and captured Raja Bâlhâ, who paid ransom and was released Mubariz al mulk laid siege to the fort of Vadhvan which was so reduced by scarcity of water that by the intervention of Chatarsingh, Raja of Narvar, an arrangement was come to by which a payment of

Râjputs who were descendants of Śrî Sadâśiv, and who are said to have come in former times from Sindh, the throne devolving in regular succession to nine men of the name of Naughan, ten of the name of Jakhrâ, eleven of the name of Âlansingh, and to other individuals with various names, who became Râjas. As no chronicles exist of this dynasty of high lineage, and it would not be worth while to repeat mere tales, only a short account will here be given.

Râo Dayat and Kuvar Naughan.

A caravan of the Râja of Gujarât, whose capital was Pirân Pâṭṭan, happened to go on pilgrimage to Śrî Girnâr and Dâmodarakuṇḍa, and arrived in Junâgaḍh. It so happened that on this occasion Râo Dayât expressed his desire to marry the daughter of Râja Siddha Râo of Gujarât, who was extremely beautiful, and wanted her to be surrendered to him in lieu of the tax which was to be levied from the travellers. When the leader of the caravan perceived that there was no other way of getting out of the difficulty than by stratagem, he proposed that permission should be given first to go to Pirân Pâṭṭan, and then to return for the wedding in due state and with the customary presents. In this manner the Râja was deceived, and the caravan was allowed to depart.

When they had arrived in their own country, Râja Siddha Râo conceived the idea of getting pos-

session of Junâgadh and of enjoying the pleasures of Mount Girnâr Accordingly he took a girl of unparalleled beauty, clothed her in royal garments and placed her in a sumptuous chariot to represent his daughter the princess She was accompanied by several young men dressed as females to attend upon her, as well as by five hundred carts supposed to be loaded with her dowry, but in reality each containing four valiant armed men There was also a powerful vanguard preceding the large party, and announcing every where its arrival Dayât, who suspected nothing was so joyful that he adorned the city, opened his treasury liberally, and went out in great joy to meet his bride, in whose chariot he took his seat, when, however, this train entered the city the gatekeeper, whose eyes were blind but whose mind was wide awake, exclaimed when he heard the heavy rattle of the carts, ' The load of these wagons consists of able bodied men, and not of tender girls " When the guards perceived that the secret was revealed, they quickly leaped out of the carts, shouting ' Boys, throw off your female garments ! Use your swords, we are not women ! ' Accordingly they slew Dayât and took possession of the fort of Junâgadh

On that frightful occasion a girl carried Naughan Kunvar, who was a small boy, to a place called Alidhar, in the parganah of Kodinâr, to the house of an Ahir called Devâit, who was the Mukaddam or Patil of that place In course of

sister and brother When that girl, whose name was Jâsal, became of age, Devâit made a wedding feast for her on a large scale, but as the grief for his murdered sons was yet deep in his heart he invited all his tribe fellows the Ahirs who were extremely numerous, and consulted them on the subject, and they finally came to the determination to invite many of the followers of Siddha Râo and to slay them Accordingly Devâit went to Junâgadh with great ceremony, and induced the Nâib of the Râja, with all the Amirs and grandees of the locality, to come to the wedding feast The Râja himself was not aware of the proverb that it is folly to trust in the politeness of foes and that the waves which lick the feet of the wall will overthrow it accordingly they went, at the time of the repast Devâit caused them to sit in rows, and the Ahirs, at a signal from Râo Naughan, who had also the murder of his own father to deplore, fell upon the guests, all of whom were slain, and became themselves a splendid repast for the crows and vultures, whereas Naughan was carried to Junâgadh and placed on the throne in the Samvat year 874 (A D 817)

NAUGHAN CONQUERS SINDH.

There was a great famine in Samvat 895 (A D 838) in the country of Soratha, so that many persons died of hunger The Ahirs who had much cattle, heard that corn was cheap, and grass as well as water plentiful in Sindh, and

went there; and among them also Devâit, with his beautiful daughter Jâsal, took up his abode in a beautiful fresh, pleasant, and green prairie. According to the hemistich:

The rose's beauties cannot be concealed.

Jâsal's attractions had reached the ears of Hamir Sumrâ, who, under pretence of hunting, went quite close to her dwelling.

Distich:—Not sight alone will love beget;
But speech will contribute to bliss.

He beheld a maiden beautiful beyond all description, and in comparison with whom even fairies would be plain-looking.

Verses:—Her form a palm, made by Mercy's hand;
The charms of grace her head adorned;
Her features Irem's garden's samples were,
With various hues of roses blooming;
Her chin so wonderfully beautiful,
Its dimple a well of immortality;
Her waist so slim and thin and accurate;
No one was ever born here beneath
To see her face and not to lose his heart.

At the sight of Jâsal's beauty the Sulṭân of love took possession of the Shâh's heart, and erected the flag of affection towards her in his breast, captivating him like a bird in the lasso of her curls.

The charms of love find entrance through the ear.
They rob the mind of peace, the heart of sense;
But sight makes grow the seed which speech has cast,—
Yes, hearing is but seeing's seed.

In short the Shah's passion was so fervent that he immediately asked for the hand of Jasal, but the Ahir abhorred the uncongenial union of a Hindu maiden with a Muhammadan, and Hamir Sumra became angry

Distich —Patience abides not in a lover's heart,
Nor water in a sieve

Accordingly he ordered the guards of the road to allow no one to pass in the direction of Soratha, nevertheless Jasal managed to send the following lines by means of a courier who was quick as the lightning and rapid as the wind, secretly to her friend Naughan —

Verses — My lord have pity with my case
I am in great calamity
I have no helper thee beside,
Thou wilt distressed persons aid
My shame and honour do defend
Show me the road to our own land '

In conclusion, she besought Naughan to protect the honour of his adopted sister in the same way as Śrī Krishna had protected Draupadi from her persecutors. As soon as Naughan had received these lines and perused them, he immediately collected an army consisting of Rajputs Ahirs Kolis, Kathis, Khunts Babrias, and Mers in order to punish the godless Sumra and marched by the way of Kachh through Lakhpatnagar to Sindh

Distich —
His numbers of the army when they took
The coats of mail three Lakhs they found to be

When the Shâh of Sindh heard from his spies that Râja Naughan was approaching—

Distich :—

His tongue he from his mouth protruded ;
His breath had missed the way, and fast it stuck.

He coiled himself up like a snake in his rage, and roared like a famished lion, and was impatiently expecting Naughan, who was meanwhil approaching with an army reaching from th boundary of Kaśmîr to the mountains of Mekrân, turbulent like the waves of the ocean, countless in numbers, with fire-vomiting cannon, lightning-throwing guns, blood-shedding muskets, and all sorts of engines. The battle was fought on a fine morning, and the forces of Sumrâ were so arranged that his left flank consisted of Sammâs and Sumràs, whilst his right consisted of Kâbulìs and Kaśmîrîs ; with the van were Mir Behrâm, Ibrâhim Kulikhân, and Jangiz Khân, while Mirza Kuli, A'li Haidar the lord of the Subâh of Peshâwar, and Shâdâdkhân Ghaznavi who kindled the flames of war, were with the centre ; whilst on the opposite the foe-breaking Mâhârâja Sakatsing and Jakatsing Jâdu, Nâg Jeṭwâ and others, with a multitude of Kâṭhîs, such as Harsur Khâchar and Devsur Wàlâ, and Nâgdân Khumân, and Râ Nunsar and Babru Lâkâ, and Hirâ Kachhân the left, and Pâṇḍurang Apâ, and Gaṇpat R Nimbalkar, and Bhujang Râo Bhouslâ were pla in the van, and with crowds of Ghâtîs and otl pushed on to meet the foe. When the oppo

lines were arranged, a brisk cannonade opened the battle from both sides, followed by musketry fire* according to the Faranghi fashion, which sent many to their eternal rest and brought numberless heads to the ground. Afterwards the *mêlée* began, in which spears and swords were used promiscuously with darts, clubs, and arrows. The battle lasted from morning till evening, and Sumrâ was put to flight with his Baluchis, leaving hills of corpses on the field. The Rajputs delivered Jâsal and took her, with all her friends, with many Lohânis, Bhâtias, Khatris, Sarasvatis, and other Hindu castes, with some Sindhis and Musulmâns, with their wives and children, whom they established in the country about Junâgadh. Chroniclers narrate that so many long bearded but short lived Sindhis were slain that a bridge was made of their bodies across the Salt Ran, over which the army passed. Much plunder fell into the hands of the courtiers of the Râja, who obtained also a lâkh of gold ingots from his invasion of Sindh, and used them in building the temple of Petha Devi in Hâlâr, but in lieu of one of them, which the brother in law of the Râja had kept back, his own head was inserted in the wall. God, however, knows best. Noghan Râja has passed away and left a good name.

RÂJA KHENGÂR, SON OF NAUGHAN

Râo Khengâr ascended the throne in Samvat

* The author evidently forgot when writing this, that firearms were not in use in Naughan's time.

916 (A.D. 859), and marched with a large army intending to raze the fort of Pàṭṭan, in Gujarât, to the ground; as Siddha Râo happened at that time to be away on some business and at a great distance, Khengâr made use of the opportunity to carry off some stones from that fort, wherewith he built the Kâlva gate at Junâgaḍh. To take vengeance for this insult the son of Siddha Râo afterwards invaded Junâgaḍh, and Khengâr being pursued by his foes the thread of his life was snapped in the vicinity of Bagasara, but Râṇî Rânik Devḍî, his spouse, was captured, and the Amirs intended to make a present of her to the Mahârâja Siddha Râo. The Râṇî, however, endued with a keen sense of modesty peculiar to the innocent, took refuge in the temple of Śankara, lord of the world, situated on the Bhogâvâ river and exclaimed,—

Hemistich :—

Thou modesty hast granted, preserve my honour !

All of a sudden the surface of the earth was opened by the will of that Concealer, and she leaped of her own accord into the gap, which thus became her grave.

Distich :—

The bosom of the earth was quickly opened ;
She entered, like the soul, the abode of dust.

Another account about Rânîk Devḍî is that she was originally the daughter of Râja Siddha Râo, and that by the aid of their knowledge of stellar

influences astrologers made the statement that she would be married to her own father This information so distressed the Raja that he exposed the infant girl in a lonely place to become the food of birds of prey But, as everything decreed by fate must take place, it happened by the providence of God that a potter took the little maiden from the desert, and being much pleased brought her up , afterwards he happened to go to Soratha, where he presented her to Râ Khengâr, and informed her that she was the daughter of Raja Siddha Rao, lest she might become imbued with hatred towards her own father, on account of which she afterwards sacrificed her life, which event took place in Samvat 952 (A D 895)

Mularâja and Naughan

The reign of Khengâr lasted thirty six years , his son Mularaja ascended the throne in Samvat 952, and reigned thirty five years and six months Raja Jakhrâ, son of Mularaja, began to reign in Samvat 987, and he reigned for twenty one years Râja Ganraj, son of Jakhrâ became king in Samvat 1009, and reigned for thirty eight years and four months Raja Mandalika son of Ganraj, mounted the throne of Soratha in Samvat 1047.

Fight of Râja Mandalika with Mahmud Ghaznavi

The hateful Sultan Mahmûd Ghaznavi marched with an army from Ghaznin to Gujarât with

the intention of carrying on a religious war. In Saṁvat 1078 (A.D. 1021, A.H. 414) he demolished the temple of Srî Somanâth and returned. This act so provoked the Mahârâja Maṇḍalika, who was a protector of his own religion, that he marched with Bhim Deva, the Râja of Gujarât, in pursuit:

> They ran like fawns and leaped like onagers,
> As lightning now, and now outvying wind!

The Muhammadans did not make a great stand, but fled; many of them were slain by Hindu scymitars and prostrated by Râjput war-clubs, and when the sun of the Râja's fortune culminated Shâh Maḥmûd took to his heels in dismay and saved his life, but many of his followers, of both sexes, were captured. Turkish, Afghân, and Moghul female prisoners were, if they happened to be virgins, considered pure according to their own belief, and were without any difficulty taken as wives; the bowels of the others, however, were cleansed by means of emetics and purgatives, and the captives were after that disposed of according to the command, "The wicked women to the wicked men, and the good women to the good men" [*Qorân*, xxiv. 26]; the low females were joined to low men. Respectable men were compelled to shave their beards, and were enrolled among the Shekâvat and the Wâdhel tribes of Râjputs; whilst the lower kinds were allotted to the castes of Kolîs, Khânts, Bâbriâs, and Mêrs. All, however, were allowed

to retain the wedding and funeral ceremo
current among themselves, and to retain al
from those of other classes but God knows be
During the reign of Mandalika *dharmaśāla*
temples, tanks, bridges, and *ghâts* were constructe
and it lasted forty eight years and two months

HAMIRA DEVA, VIJAYAPALA, NAUGHAN, &c

Râja Hamira Deva, the son of Râja Manda
lika, began to reign in Samvat 1095 he exercised
both justice and equity and the country prospered
more than under his father, he governed it dur
ing thirteen years and some days

Râja Vijayâpala, the son of Râja Hamira
Deva ascended the throne in Samvat 1108, and
sat on it for fifty four years and six months

The reign of Râja Naughan, son of Râja
Vijayâpala, began in 1162, and lasted two years

Râja Mandalika, the son of Naughan, began
to reign in 1184, and died eleven years afterwards

Râja Alansingh, the son of Mandalika,
commenced to reign in Soratha in 1195, and his
government lasted fourteen years

Râja Dhanesh, the son of Alansingh, became
Râja in the year 1209, and reigned five* years

Râja Naughan, son of Naughan, obtained
the *râj* in 1214, and reigned nine years

Râo Khengâr came to the throne in 1224
(A D 1167), and reigned forty six years

* Some copies have 'nine'

Râja Maṇḍalika, son of Râja Khengâr, placed the diadem of râja-ship on his head in the Saṁvat year 1270, and reigned twenty-two* years three months and twenty-two days.

Râja Mahipâla, son of Maṇḍalika, began to reign in 1302; he reigned thirty-four† years five months and three days.

Râja Khengâr, the son of Mahîpâla, began to reign on the 12th Mâghasar in Saṁvat 1336 (A.D. 1279). He conquered eighteen islands such as Div Bheṭ, Śankhodar, and others, and repaired the temple of Somanâth, which the Musulmân Sulṭâns had destroyed; his reign lasted fifty-four years and thirteen days. During his time Shams Khân arrived, by order of Firûz Shâh, and took Junâgaḍh after a little struggle, whereupon Râja Khengâr took refuge on Mount Girnâr, and thus saved his life, but the town was plundered.

Jayasingh.

Jayasingh, son of Râja Khengâr, became Râja in Saṁvat 1390, and reigned eleven years eight months and eleven days.

Râja Mugatsingh, son of Jayasingh, also called Mokalsingh, ascended the throne on the 6th Bhadrava in Saṁvat 1402, and retained it for fourteen years and thirteen days.

Râja Madhupat, son of Mugatsingh, com-

* Some copies read 'thirty-two.'

† Some copies read 'thirty-four.'

merced to reign on the 4th of Ashad in Sam[illegible] 1412 * He reigned five years one month [illegible] six days

Raja Mandalika, son of Madhupat be[illegible]gan to reign on the 10th of Kartika Sud [illegible] Samvat 1421 His reign lasted seventeen year[illegible] six months and three days

Raja Melak, the brother of Mandalika who was the son of a slave girl, began his reign in Samvat 1439, and it lasted eleven years eleven months and twenty-four days

Raja Jayasingh, the son of Melak, became king in the Samvat year 1468 He reigned for eighteen years three months and fourteen days He took the fort of Zanjirah (?) from the Musulmans, who, asking for and obtaining quarter, evacuated the place

Raja Khengar bin Jayasingh mounted the throne in Samvat 1486 When the Padishah Ahmad Gujarati marched his army to aid the Muhammadan religion and to overthrow the government of Junagadh, Khengar, the son of Jayasingh, and his Diwan, Hira Singh, who was a Nagar, being unable to resist him, took refuge in the fort of Uparkot, and remained there in safety in Samvat 1470, but eventually they died, and the town was plundered and Sayyid Kasim and Sayyid Abul Khair, who were left with a *thanah* to collect the *salami*, bestowed *jagirs* on

* Some copies have S 1412.

the weight of Gujarat to four *sirs* again hilts of Ahmadabad made of silver and of wei varying between four and five *sirs* 1700 la daggers, the hilt of each weighing from 2½ to *sirs* of gold, and the chief equerry to get rea 2000 Arab and Turkish horses and thus equi ped he arrived at Junagadh and laid siege to th city

The reason why Visal the Vani instigated Sultan Mahmud to come with an army was this —The Vani Visal possessed a wife whose face was like that of a fairy and whom to see was like beholding a *huri* her waist was slim her brows arched Her name was Manmohan One of her glances enfettered the heart of Raja Mandalika with the chains of her amber ringlets so that he, captive as he was in the net of her musked curls having by the tricks of a crafty procuress obtained access to his mistress fully enjoyed himself with her When Visal the Vani became aware that his conjugal happiness had been destroyed he determined to avenge himself, and invited Sultan Mahmûd Gujarati to invade Junagadh The Sultan, who longed for such news as a fasting man longs for the sound "Allah Akbar," and who was desirous of this wealth which was to be got for nothing, at once marched in that direction with a powerful army In a short time by the advice of the base Visal, Raja Mandalika fell captive into the Shah's hands During the siege the Sultan bestowed on the

High will take care of us, and will not allow us to despair. Get the list quickly, and be not down-hearted." Kuvarabâî obeyed, and a list was mockingly prepared, to realize which would have been beyond the means even of wealthy people. On that occasion Kuvarabâî's father-in-law said, "Let them also write for two make-weight stones of gold, that the wind may not carry away the garments of Narsi Mehtâ." The list made by the mother-in-law was given to Narsi Mehtâ, who prayed to the eternal Benefactor and universal Giver; when, lo, a merchant from the invisible world, whose name was Dâmodar Sheṭ, and his wife Lakhmi Bâî, arrived with several clerks and carts loaded with goods. This man exclaimed, "I am one of the Gumâshtas of Narsi Mehtâ, and having selected from various countries the articles he wanted for the *Mâmerû*, have brought them." The people of Śrî Ranga Mehtâ were amazed at what they saw, and at what was coming. The merchants proceeded immediately to open the packages, and to display to those who were present in the assembly more articles than had been written for, together with two golden stones, several suits of clothes, ornaments, and vessels, whereupon all praised the bounty of the universal Giver, and reviled the mockers and unbelievers. The women of the family had prepared water for the purposes of ablution before the repast, which was boiling hot; and as it was not possible to wash without the aid of cold

water, which the unbelievers had removed by way of trial, such a rain began to pour, by the liberality of Sankara, that the water of shame was running down the countenances of the members of the family who had played this trick

Once some jokers induced Narsi Mehta to write a *hundi* for certain Vairagis, who went with it to Dwaraka but were, after a great deal of searching disappointed in their inquiries after the banker to whom the *hundi* was addressed and they began to revile Narsi, when lo a banker made his appearance, accompanied by two clerks from the invisible world, and having taken the *hundi* from the Vairagis counted out ready money to them

In spite of beholding so many evident miracles, Raja Mandalika prohibited Narsi Mehta from propagating the Vaishnava sect, but not being able to obtain compliance he convoked a meeting of Sanyasis, who sever all connections, and utter no other formula except "He is one and has no partner as well as of Veda reading Brahmans to decide the controversy The Sanyasis opened the meeting with the declaration of the unity, the adoration and praise of the god, who exists from all eternity and said ' Listen to the words of truth, and abandon the path of Vaishnava if you pay not attention to it you will at last hear what no one has ever heard Abandon the worship of idols the playing on musical instruments singing poems, and the praise of

love and beauty, which lead carnal men into error." Narsi Mehtâ, however, replied :—

Distich :—

"Each tribe its way, its faith and Qebla has.
To rosy cheeks my worship I address.

The way of lovers is unknown to angels, then what will be the case with you? O ye wearers of red rags, who retail nonsense, are emaciated by poverty and distress, and who have learnt nothing beyond sitting in deserted places and smearing yourselves with loam, what can you know about the pleasures and ecstasies of image-worship?

Distich :—

"Reflex of the Friend's face we see in cups!
O ye who do not know the bliss of wine!

What will these conversations about the Vedânta and arguments from the law avail you against those who are plunged in corporeal delights and carnal pleasures?

Distich :—

"*That bitter drink the Sofi wicked calls*
More sweetness gives to us than virgins' kisses."

By degrees the controversy went beyond mere words, and the disputants caught hold of each other's throats and hair, and Râja Maṇḍalika exclaimed, "What profit is there in this useless talk? If Hazrat Dâmodar Râî, whom this Nâgar worships, stone as he is, will take off from his own neck a flower-garland and give it to this Nâgar, we will leave him to his own ways; but

if not he is to be killed" Narsi Mehta was brought to the idol of Damodar Rai, whom he immediately began fervently to address, in fear of his life and of his honour, but at first ineffectually, because some delay had taken place in the bestowal of the garland The reason was that Narsi had pledged the *Râg Kedârâ*, which he was to have sung for Damodar Rai, to the Mehta Dharamdâs in the Qasba of Talujâ for eighty rupees, and therefore could not sing it on the present occasion The Father of all goodness and succour of the needy was so bountiful as to assume the form of the debtor, *i e* of Mehta Narsi, and to pay the above-mentioned amount to the creditor, in return for which he received the bond, which he threw from the sky in the presence of the whole meeting, whereupon Narsi Mehtâ immediately began to sing the *Râg Kedârâ*, and obtained the garland of flowers, which the idol put upon Narsi Some of the revilers became black in the face, whilst others felt their cheeks slapped Mehta Narsi obtained the garland in Samvat 1512, and for the crime of insulting so innocent a worshipper of the god the Mandalika dynasty lost the throne for ever

It is related that a Nâgar Chârani, who was a modest woman, dwelt in the village of Monira, in the parganah of Bagasara and tâluka of Junagadh, in a virtuous and retired manner Raja Mandalika, who had heard of the beauty of her son Nâgâjan's wife, betook himself to the chase

of that gazelle-eyed maiden. This Chârani girl rose to see the Râja pass, but when he caught sight of the unveiled countenance of that fairy he removed the curtain of modesty from his own heart, and, obeying his lust and passion, attempted to place his hand on her breast, but she guessed his intention, and, turning away her face, cursed him saying, "The bride of your prosperity will turn from you as I do now, and will associate you with Musulmân Pâdishâhs;" and this was the second cause why Mahârâja Maṇḍalika lost the throne.

Distich :—

Wherefore attach your heart to this world's beauty?
Of a thousand bridegrooms the bride she is.

It is said that Jamial the Darvaish,* whose *takia* or chapel is on the mountain, was present when this affair of the Nâghi Chârani took place. The duration of his reign was forty years; and for 128 years after Mahârâja Maṇḍalika, till the reign of Sulṭân Akbar, his descendants sometimes prospered and sometimes did not; sometimes they were conquered, at other times they were conquerors and reigned; at last, however, they obtained Chorvâḍ, Kesod, and other places as *jâgirs*, and became entirely tributary. Their names are here given :—

RÂJA BHUPAT SINGH BIN MANḌALIKA

Became Râja in Saṁvat 1529 [1528]. The

* This is Jamial Shâh, whose shrine is on the Dâtâr at Junâgaḍh.

Sultân kept him as a *jágirdár* at Junâgadh, but the Thânahdâr on behalf of the Pâdishâh was Tâtâr Khân bin Zafar Khân, the adopted son of Sultân Muhammad, and he levied the *salámi* (land-tax). The reign of Bhupat Sing lasted 31 years. Mirza Khalil likewise beat the drum of dominion, and founded the place Khalilpur, near Junâgadh.

RÂJA KHENGÂR, SON OF RÂJA BHUPAT SINGH.

He began to reign in Samvat 1560, and his *râj* lasted 22 years and 4 months, and the Thânahdârs of the Pâdishâh were Malik Ayâz and Tâtâr Khân Ghori, who collected the *salámi*.

RÂJA NAUGHAN, SON OF KHENGÂR.

He became Râja in Samvat 1581, and his *râj* lasted 28 years 11 months and 20 days, Sayyid Kâsam and Mujâhid Khân Behlim were the Pâdishâhi Thânahdârs.

RÂJA ŚRI SINGH, SON OF NAUGHAN.

He became Râja in Samvat 1608, and his *râj* lasted 34 years 1 month and 10 days. Khân Âzam Kokaltâsh, who became the Subahdâr of Ahmadâbâd in place of Khân Khânân, conquered Junâgadh in Samvat 1633.

RÂJA KHENGÂR, SON OF ŚRI SINGH.

He became Râja in Samvat 1642. In his time Sultân M a h m û d and B a h â d u r S h â h Gujarâti often came and sojourned at Junâgadh and of Sultân M u z a f f a r Gujarâti this

Râja raised confusion in Gujarât in 1647. That Shâh bestowed Junâgaḍh in *jâgir* on Âmin Khân, son of Tâtâr Khân Ghori, Thânahdâr of Junâgaḍh, but he rebelled, whereupon Fateh Khân Shirwâni brought an army on the part of Mirza Khân, son of Bahrâm Khân, who had the title of Khân Khânân, and plundered the town of Junâgaḍh in Saṁvat 1633; but Fateh Khân himself died, while Âmin Khân remained safe under the protection of the fortress, which was, however, after the death of Fateh Khân, besieged by Khân Khânân, who led an army against it and erected batteries, but being unsuccessful he raised the siege and went to beleaguer Mângrol. Hereupon Âmin Khân sallied forth from the fort, and asking aid from Jâm Saṭarsâl marched to give battle; on this Mirza Khân raised the siege, and went forward and ravaged the Koḍinâr district, but his elephants were captured and carried off by Jâm Satarsâl's army. Âmin Khân bin Tâtâr Khân, and the untrustworthy Itimâd Khân, and the hapless Daulat Khân, had, in spite of their accepting a bribe of two lâkhs of Jâmis from Sulṭân Akbar, resolved to join Muzaffar Shâh and Khengâr. They now summoned Jâm Satâji from Nagar to their aid, and rewarded him with thirty-six villages, as will be related in the chronicles of Nagar. The reign of Khengâr lasted for 22 years, and Tâtâr Khân was for thirteen years the imperial thânahdâr, together with the Chuḍâsamâ Râis.

Note—On the Chudâsamâ Dynasty

The reigns of the first four kings beginning with Navaghana I. extend over 151 years, and then a blank occurs of 22 years between Navaghana II and his successor Mandalika I Otherwise the list is pretty consistent, and gains support from the inscription on Mount Girnâr I give it, corrected by the inscription, for what it is worth, inserting such additions from other sources, and conjectural corrections in the dates, as seem required These corrections are applied only to the dates when converted into A D, and where doubtful are marked with a (?)

MS dates, Samvat.	Probable date, A D.
—	904? Râ Dyâs or Dyâchh, the third in descent from Râ Gâriyo, the grandson of Râ Chudâchand, and first of the Chudâsamâs of Junâgadh Râ Dyâs was defeated and slain by the king of Pattan, S 874 (? 917 A D) (*Ind. Ant* vol II pp 312ff) Some copies give S 874 as the date of Naughan's accession, and allow 42 years for his reign Tod (*Travels*, p 460), counting Chudâchand as the fortieth prince before his own time, and the eighth before Jâm Unad, whom he places in S 1110, assumes that Chudâchand must have lived about S 960 Very little dependence, however, can be placed on such a computation He says he was contemporary with Râm Kamâi, the fourteenth prince of Ghumli
894	937? Navaghana or Naughan, his son,

MS. dates, Samvat.	Probable date, A.D.	
		invaded Sindh and defeated "Hamir," the Sumrâ prince (S. 890).
916	959?	Khangâr, his son, killed at Bagasarâ by the Anhilvâḍâ Râja (possibly by Mularâja, who ruled from A.D. 942 to 996, and defeated "Graharipu the Ahir" of Vanthali).
952	968?	Mularâja, "son of Khangâr" (perhaps of Anhilvâḍa).
1009	992?	Navaghana II., his son, "ruled for 38 (18 ?) years."*
1078	1021?	Maṇḍalika, son of Navaghana, joined Bhima Deva of Gujarât in pursuit of Maḥmûd of Ghazni, S. 1080, A.H. 414.
1095	1038	Hamir Deva, son of Maṇḍalika, 13 years.
1108	1051	Vijayapâla, son of Hamiradeva.
1162	1085?	Navaghana III., subdued the Râja of Umetâ.
—	1107?	Khangâra II., slain by Siddharâja

* Some copies give—

1047 A.D.	Jakhrâ as successor of Mularâja.
... "	Guṇarâja (? Kunarâja).
1076 "	Maṇḍalika.

Is it possible that these reigns should be arranged thus?—

S. 952,	A.D. 895	Mularâja,	36 years.
988	931	Jakhrâ,	21 "
1009	952	Naughan, II.	38 "
1047	990	Guṇarâja,	31 "
1078	1021	Maṇḍalika,	17 "

MS dates, Samvat	Probable date, A D	
		Jayasimha of Anhilvada (Rás Mála, vol I pp 154ff) [illegible] by Amarji
1184	1127	Mandalika II, 11 years
1195	1138	Alan[illegible]mha, 14 years
1209	1152	Ganesa or Dhanesa 5 years
1214	1157	Navaghana or Naughan IV, 9 years.
1224	1167	Khangâra III, 46 years
1270	1213	Mandalika III, son of Khangâra III (mentioned in the Girnâr inscription, 1 9), 22 years
—	1235?	Navaghana or Naughana V *
1302	1245	Mahipâladeva (Râ Mahipâl), 34 years, built a temple at Somanâth Pattan
1336	1279	Khangâra IV, his son, repaired the temple of Somanâth conquered Div, &c Shams Khân took Junâgadh
1390	1333	Jayasimhadeva, son of Khangâra IV, 11½ years, and subdued 84 petty chiefs †

* Amarji omits Naughana after Mandalika, to whom he assigns a reign of 22 years 3½ months, beginning in S 1270, and then makes Mahipâla's reign begin in S 1302, leaving 10 years unaccounted for, or about the same time as Navaghan IV reigned

† This Jayasimhadeva is mentioned in the Girnâr inscription in such a way as to suggest to Dr Bühler and Kinloch Forbes that Siddharaja Jayasimha of Gujrât, who slew Ra Khangâra the son of Naughan, in the early

MS. dates, Samvat.	Probable date, A.D.	
1402	1345	Mugatsiṁha or Mokalasiṁha, son of Jayasiṁha, 14 years.
1416	1359	Melak Deva, son of Mugatsiṁha, saved Jhâlâ Kṛishṇâji, who sought his protection from the Yavana *Muslims.*
1421	1371	Mahîpâladeva II. or Madhupat, married Kuntâ, daughter of Arjuna the son of Bhimâji. Arjuna was succeeded by Dûdavanish (? Dûda of Sathî).
1439	1376*	Maṇḍalika IV., son of Mahîpâladeva, defeated Śangana of Okhâ.

part of the twelfth century, is meant. If this were the case, Amarji's chronology would be useless;—an interval of 200 years would occur between Siddharâja Jayasiṁha (d. 1142 A.D.) and his successor Mokalasiṁha or Magatsiṁha 1345 A.D.

* Amarji gives the three successors of Mugatsiṁha in the order—Madhupat, 5 years (S. 1416-1421); Maṇḍalika, 17½ years (S. 1421-1439); and Melakdeva, his illegitimate brother, 12 years (S. 1439-1450). This he probably derived from an inscription (of S. 1473) at the Revatikuṇḍa, which gives the genealogy thus:—Maṇḍalika III.; his son Mahîpâla; his son Khangâra IV.; his son Jayasiṁha, his son Mugatsiṁha; his sons Maṇḍalika and Melak; and Jayasimha, son of Melak. The chronology in the text is confirmed by the *Maṇḍalika Kâvya*. I have allowed the dates S. 1421 and 1439 to stand, but probably they should be altered to 1423 and 1433.

S dates, Samvat	Probable date, A D	
1450	1393	Jayasimhadeva II (apparently the "Râî of Jehrend" or "Jiran" mentioned by Firishtah* as defeated by Muzaffar Khân of Gujarât in A D 1411) He is said to have taken Zanjirah (Junjhira?) from the Muhammadans
1469	1412	Khangâra V, war with Ahmad Shâh †
1489	1432	Mandalika V restored the Uparkot in S 1507, subdued by Mahmud Begarha in A D 1469-70 ‡

After their subjugation to the Ahmadâbâd kings the dynasty seems to have been preserved as tributary Jâghirdârs for another century, the list of these princes stands thus —

A D 1472, Bhupat, cousin of Mandalika V, 32 years.
„ 1503, Khangâra VI, son of Bhupat, 22 years
„ 1524, Nanghara VI, son of Khangâra, 25 years
„ 1551, Sri Simha, 30 years, Gujarât subdued by Akbar
„ 1585, Khangâra VII, till about 1609

GOVERNORS ON BEHALF OF THE PÂDISHÂHS OF ÂHMADÂBÂD

Naurang Khân ruled two years, Sayyid Kâsam three years, Bhaya Mandlar§ three years,

* Briggs's Fro[illegible] of Firishtah, vol IV pp 5, 6, conf F[illegible], vol I, p 3 8

† B[illegible], 17, 20

‡ [illegible] pp 52-56, [illegible] inscription over the gate of the Uparkot is dated S 1507, but has been ball, [illegible] by the Muhammadans

§ Mandlan or Mandal according to some [illegible]

Râja Ráisingh, Abdullah Khân one year, and Tâtâr Khân Lodi thirteen years. Isâ Tar Khân became in Saṁvat 1687 the *Mutasaddi* of this glorious country, Junâgaḍh, and built the town wall in 1690. The Sayyids, the Kâzîs, the Momans and Bohrâs were introduced by Sulṭân Maḥmûd. Isâ Tar Khân governed for ten years, and in his time the English established themselves in Hugli.

Mirza Khurram* ruled the first time for three years; Kutb-al-dîn Khân Kâkar one year; Bhovâldâs one year; Kamrân Bêg two years; Abu'l Kâsim one year; Sardâr Khân one year; Mirzâ Khurram for the second time one year; Sàdu'-llah Khân eight years, Bâgi Khân one year; Jahângir Kuli Khân one year; Behrâm Khân one year; Amír Khân one year; Sâleh Tar Khân two years; Shams Khân and Kutb-al-dîn Khân one year; the Shâhzâdah Murâd Bakhsh two years; Muḥammad Khân one year; Sardâr Khân fifteen years. He was of a noble disposition, and laid out the Sardârbâgh in the west of Junâgaḍh, which contains a harem, a tank, baths, a mosque, an *idgah*, and tombs; this garden is the mole of beauty on the countenance of the town. The garden was laid out by Ghori Pir, one of Sardâr Khân's companions, and for some time—that is, till Saṁvat 1732—Zâhid Khan was Nâib on the part of Sardâr Khân. The date of the Navâb

* Afterwards the emperor Shâh Jahân.

Sardâr Khân's demise [1732] is contained in the words

شد ارباغ عالم گلی بی نظیر

"An unparalleled rose departed from the garden of the world"

If from the words باغ عالم, the sum of which is A.H 1144, the numerical value of گل 50 be subtracted, we obtain A H 1094, in which the Sardârbâgh was made, i e Samvat 1740

Abel Patan governed three years, Mukim Khân three years, Mirza Khurram for the third time four years, Sad'ullah for the second time four years, Kutb al-din Khan five years, Divân Sikhânand with Muhammad Beg five years, Ja'far Khân one year, Sardâr Khân two years, Sarbuland Khân one year in Samvat 1763, Sherafgan Khân two years, Pirsaheb and Divân Udyarâm one year He became governor in Samvat 1764 Sangarâm Singh, the Nâib of the Mahârâja Ajitsingh and Divân Pratâpsingh, one year, Navab Yâsin Khân and Kârbhâri Udyarâm one year, Dilâwar Khân and his Kârbhâri Jagatsingh nine months [*or* three years], Pir Sâheb for the second time, and the Shâhzâdah's Divân, and Kahandâs the Vâmâ for the second time, two years and three months, the Shâhzâdah and Divân Mukbal Khân four years Ma'sum Beg Khân three years and two months ,* Jangli Khân one year, Kizi A'bd al Hamid two

* Other copies—"twice, but two years in all"

years; he required every night several women, and took forcible possession of the village of Mendardâ. In this manner during 106 years the governors who came from the Shâhs of Gujarâṭ and Dehli spent their time dishonourably, like owls in a wilderness, and did nothing worthy of record.

Asad Kuli Khân was the *Mutasaddi* of Junâgaḍh in Saṁvat 1778, who plundered the country, and he kept also S a l â b a t K h â n B â b i and S h e r K h â n B â b i as his Nâibs; and Sharfud'dîn was his treasurer. In his time Shujaat Khân arrived in this zillâ from Gujarât to collect the *peshkash*. His government lasted six years.

Ghulâm Mâhyau'd-din Khân, after the demise *of his father, was appointed by the cabinet of* Sulṭân Muḥammad Shâh to be Foujdâr of Junâgaḍh, in Saṁvat 1784; he on his part also made the above-mentioned S a l â b a t M u ḥ a m m a d B â b i his Nâib, who governed personally for a while, and then left his son S h e r K h â n, surnamed B a h â d u r K h â n, as his deputy, and went to Ahmadâbâd. Sher Khán obtained the *ijârah* or farm of the revenues of Junâgaḍh, for the sum of eighty thousand rupees, from Ghulâm Mâhyau'd-dîn.

In Saṁvat 1785 [1789] Mubâriz-al-mulk, surnamed Sarbuland Khân, accompanied by Sher Khân, arrived with an army and took the fort of Mâdhavpur; in this fight Ranchoḍdâs Nâgar, the Thânahdâr of the Râṇî Vikamátji, was slain after a brave resistance, and the idol of Pârasnâth

taken away but afterwards ransomed for 40 000 Jamis [*Lohs*] In Samvat 1787 Salabat Muhammad Babi departed this life, and in the same year Sher Khan surnamed Bahadur Khan, was removed and Mir Ismail was appointed in his stead by Ghulam Mahyau d din Pilaji Gaikvad also came the same year with an army to Sorath In Samvat 1789 Mir Fakhr al din came with an army to take charge of Junagadh as its Foujdar but when he arrived in the plain of Amreli he was met and opposed by Mir Ismail and his Divan Bhavanidas a Vaishnava Nagar and in that same zilla a battle was fought in which Mir Fakhr al din and Sayyid Akali Khan were slain after a heroic battle their camp was plundered and Mir Ismail returned victorious In the same year Ghulam Mahyau d din died his government lasted four years

Nahr Khan known as Hazabar Khan son of Asad Kuli Khan after the demise of his brother Ghulam Mahyau d din obtained the *sanad* of Junagadh from Muhammad Shah and left Mir Ismail in his former position One year after this the Navab Sohrab Khan at the behest of Maharaja Ajitsingh the Subah of Ahmadabad ousted Sher Zeman Khan and Diler Khan from their *jagir* of the port Gogha, and Mir Ismail Khan from his post in Junagadh where however he still remained as a private person, but when the Navab Sohrab Khan took possession of the city he departed by sea to Thatha Junagadh

was taken in the year 1790 of the era of Vikrama.

In Saṁvat 1792 Sohrâb Khân, through Burhânu'l-mulk, obtained a *sanad* for Viramgâm from the cabinet of the Shâh, and went there with an army, leaving Sâdak 'Alî Khân in Junâgaḍh; but the latter was of so weak a disposition that he allowed robbers to plunder the shops of the bâzâr in broad daylight, and to carry off the people as captives. When Sohrâb Khân went from this place, he was prevented from entering Viramgâm by Ratan Sing Bhâṇḍâri, and by the commander of the troops, Safdar Khân Bâbi, against whom he fought for three days and then lost his life, but his maternal uncle lived in Junâgaḍh for some time longer, in poor circumstances.

In Saṁvat 1793 Hazabar Khân again arrived with a *sanad*, and Sâdak 'Ali Khân, being degraded from his position in Junâgaḍh, entered the service of the Navâb Momin Khân, whom he aided in besieging Ahmadâbâd; and, as a blood-ransom for Ânupsing, who was slain fighting with Sohrâb Khân, his son Bhairavasing obtained the parganah of Upletâ in *inâm* from Ahmadâbâd. In this year Nâdir Shâh of Irân conquered Muḥammad Shâh and plundered Dehli.

When Hazabar Khân arrived for the second time, he left Mir Dost A'li as his Nâib in Junâgaḍh; and the latter, being perplexed how to pay the *sipâhîs*, sent for Bahâdur Khân Bâbi, who was ruling the port of Goghâ on behalf of the

Navâb Momin Khân, and surrendered to him the Subah of Junâgadh without any further ado in Samvat 1794

Distich —

Whatever is decreed must you befall,
Unwilling though you be force you it will!

As good luck would have it, Hizabar Khân in that very year disappeared like a fox into the obscurity of destruction at Dehli

NAVÂB SHERB BAHÂDUR KHÂN BÂBI

Was the son of Salâbat Khân, who was the son of Safdar Khân, who was the son of Jafar Khan,* who was the son of Sher Khân, the son of Bahâdur Khân Bâbi As the author was in the service of this family, he conceived it incumbent upon himself to give some account of it.

Bahâdur Khân Bâbi the Afghân was for a long time at the court of the emperor Shâh Jahân, and became a favourite on account of his affable manners, his bravery, and his good family He was presented with a *jâgir* in Gujarât, and when the star of his prosperity began to rise he obtained advancement from the governors and high officials of Ahmadâbâd He farmed the revenues of the parganâhs of Kardi, Viramgâm, Bijâpur, and other mahâls several times, sometimes from the Shâhi or imperial Subâdârs, and sometimes from the Sarkârs of the Srimant Peshvâ and the Gaikvâd on his own responsibility, he used also

* This is an error of Divân Ranchodji's, as Safdar Khân and Jâfar Khân are the same person.

to precede the army which came from Ahmadâbâd to receive the *peshkash* or tribute, and to stand security for the payments which the zamindârs of Gujarât and Soraṭha had to make; and some time afterwards the Mahârâja Ajitsingh, who was appointed to the Subâhdâri of Ahmadâbâd, bestowed upon him the the title of Bahâdur, and Sarbuland Khân bestowed on him the title of Khân. In Saṁvat 1799 Kumâl-al-din Khân Bâbi was appointed Nâib of Ahmadâbâd, first on behalf of Makbûl A'âlam, and afterwards on the part of Fakhr-al-daulah ('Boast of the monarchy'), who was *in reality Kharr-al-daula* ('Ass of the monarchy'); he governed ten years at Ahmadâbâd, and in Saṁvat 1810 received the *jâgirs* of Kheḍâ, Wâḍâsinor,* and Goghâ from the Śrimant Sâheb Peshvâ and from the Gaikvâḍ. From the Sarkâr of the Śrimant Peshvâ and from the Huzûr of Bâlâji Râo and Dâmâji Gaikvâḍ, when they took possession of Ahmadâbâd, he also obtained the following nine places:—Pirânpaṭṭan, Vaḍnagar, Visalnagar, Munjpur, Tharâd, Kherâlu, Bijâpûr, Sami. In course of time Paṭṭan, Vaḍnagar, Visalnagar, and Bijâpûr were again taken, and Dâmâji Gaikvâḍ Shamsher Bahâdur besieged Visalnagar for a year and a half till he was able to retake it, at which time Zorâvar Khân was slain, in Saṁvat 1819.

Salâbat Muḥammad Khân Bâbi died

---

* Bâlâsinor, in the Rewâ Kânṭha.

in Samvat 1787 and in the same year Bahadur Khan was dismissed from Junagadh, in that year also Pilaji Gaikvad came with his troops to collect the *jama bandi* or tribute of Sorath but they remained for two years in Junagadh waiting for the payment of the *chauth* (fourth part of the revenue) By means of the intervention of Raja Vakhatsingh the brother of the Maharaja Sher Khan surnamed B a h a d u r K h a n was admitted to pay his respects to the Maharaja Ajitsingh and presented him with an elephant several horses money and dresses of honour as a *nazar* and was confirmed in his hereditary *jagir* and obtained a *sanad* for the *jagirdari* of Morbi the title of Bahadur earrings and a yellow flag In the second year he obtained from the Maharaja Ajitsing the Faujdarship of the country of Baroda in partnership with S a r b u l a n d K h a n but in course of time he was lucky enough to obtain without the least trouble the government of Junagadh from Mir Dost Ali and then Bahadur Khan afterwards again returned to the country of Gujarat where he was duly honoured by the authorities of the period but as this recital chiefly concerns the history of Junagadh it is not expedient to give more details about Gujarat

In former times Mir Dost Ali Khan and Salak 'Ali Khan were joint rulers of Junagadh but could not manage the affairs of the State, for this reason the ryots and Desai sent Dalpatram a Gujrati Nagar who [illegible] the Navab Bahadur

accordingly he allured Jagannâtha to his party by prospects of gain, and by the promise to appoint him Divân in case he defeated the Arabs. Accordingly, when the Navâb and Jagannâtha proceeded with the army to Kâṭhiâvâḍ to collect the *jama'bandi* tax, Rudrâji, the brother of Jagannâtha, managed to carry away from the fort of Uparkoṭ the gunpowder and ammunition the Arabs trusted to in case of war, on pretence that it was old and useless for that purpose, and that therefore it ought to be sold and a fresh store bought in lieu of it; then he sent information to the army, and when the whole world was lulled to sleep in the citadel of darkness the Navâb Sâheb left the camp with Jagannâtha, entered the town, approached the Uparkoṭ, laid siege to it, and caused the Arabs outside [of the Navâb's party] to place ladders against the wall, dig a mine, and attack the Arabs who were within the fort, and after some fighting a compromise was made with Sheikh A'bdulla Zubaidi and others by pledging the village of Dhorâji to Jâḍejâ Kumbhâji of Gondal and obtaining money from him, which being paid to the Arabs they departed from the town in Saṁvat 1810, but the Navâb Bahâdur Khân died on the 25th of the month Bhâdaravâ in Saṁvat 1814, after having reigned thirty-six years in Junâgaḍh, reckoning from the beginning of his appointment as the Naib of Asad ('Ali) Kuli Khân and of Ghulâm Mâhyau'd-dîn Khân.

When the Navab Saheb Mahabat Khan after the demise of his father perceived that the Divan Jagannatha Jhala who had accumulated some property and acted according to his own will in everything he was displeased and had him assassinated in the night by a negro slave of the name of Ballal near the Manjavadi gate, where the Gaikwad's army was encamped, and where Jagannatha was staying in a tent to keep an eye on the *chaul* After that his house was attacked and at the instance of Jadaji Kumbhaji Jamadar Radvi Khan Rehes Dholkiyah and of Sayyid Khalafshah who offered themselves as bail his brother Rudraji was allowed to depart safely to Purbandar with the family and property, and did not return to his country until a long time afterwards through the intervention of the Divanji Saheb Amarji and on paying a small amount of money as *na avanah* After that Somji Jikar became Divan and after him Dayal the Vania and again Somji Jikar but they were not liked and obtained no firm footing

In Samvat 1810 the news arrived that the fort of the *bandar* of Surat had been taken from Ahmad Khan and Sidi Masud by Captain Austin Shore under the command of General Butcher, and also that the English had by force occupied and taken from Surajud daula a portion of Orissa, the Subah of Bihar and the Subah of Bengal, and from Asafud daula governor of Oudh the zillá of Banaras or Kasi, lastly, that Shah Aalam

had bestowed the title of Divân on the English Sarkâr.

In Saṁvat 1818 Aḥmad Shâh Abd'ali fought with an innumerable army of Marâṭhâs and defeated it.* The total amount slain was nearly two lâkhs, and among the killed were many Sardârs of Holkar, Sindhiâ, the Bhonslâ, and of the Gaikvâḍ. Some fled and some were made prisoners; the latter met their death by being blown from cannon, and consisted not only of men, but also of females and children.

Captivity of the Navâb Sâheb Mahâbat Khân.

In Saṁvat 1818 the Jamadâr of the Arabs, Bâsalmân by name, imprisoned the Navâb Sâheb Mahâbat Khân in the Uparkoṭ, with the consent of the Bibî Sâhebah Sulṭân (the wife of the Navâb Bahâdur Khânji), and made Muzaffar Khân bin Jâfar Khân Navâb of Junâgaḍh. When the Navâb Kamâlu'd-dîn Khân, who was the uncle of Mahâbat Khan, heard of this, he brought an army from Pirân Pâṭan under the pretence of liberating him, but in reality to give Junâgaḍh, in case he should be able to get it, to his own son Ghâzi-al-dîn Khân, and to convey Mahâbat Khân to Râdhanpur. Accordingly he brought his troops during the night under the fort walls, which they attempted to scale by means of ladders; but by the watchfulness of the *chaukidârs*, and the good fortune of

* The great battle of Panipat.

the Navâb Sâheb Mahâbat Khân, being unable to effect an entrance, and when the sun at dawn, the world's illuminating commander in chief, popped out his head from the citadel of the azure sky, the soldiers were put to flight and retired with shame When Sadasiv Pandi Nâgar, uncle of the author, was made aware of this futile attempt of Kamalu'd din Khân, he became cooler in his partizanship, and the Navab Kamalu'd din, seeing himself discomfited, beat the drum of departure in his disappointment

After the army had marched about two stages from Junâgadh, Kumbhâji Jâdeja and other Zamindârs through the intervention of Sivadâs Pandî, made an arrangement with Sulimân the Jamâ'dâr, so that he released the Navâb Sâheb Mahâbat Khân from captivity, and the following arrangements were made —The two brothers Muzaffar Khân and Fathyâb Khân obtained the *jágir* of Rânpur and Dhandhusar with eighty-four villages as an *inám* on their abandonment of all claims to participate in the *ráj* The pargana Upletâ was [for the sum of 35,000 Jâmis (*kodis*) given as a bribe to the agents] bestowed upon Kumbhâji for a yearly *peshkash* of 5000 Jamîs (*kodis*) During two years Dâyâl the Vaniâ became Kârbhâri twice, and was also removed twice

The Navâb Sâheb Mahâbat Khânji used to plunder the surrounding country of Kâthiâvâd in order to maintain himself and to pay his troops,

in several tâlukâs he collected a variable *jama'bandí* illegally. When he was pressed to pay his army, he used to flee with a select party of friends to the town under the shelter of night, to which he was tracked by the helpless *sipâhîs*, who were in a destitute condition from not having received any pay; but he generally expelled them with threats and by force from the town, in order to relieve them from the trouble of wandering about and from the misery of service, and to compel them to return to their homes, where they might take rest with their children; this went on until Mevalâl bin Jagjivandâs bin Sadânand, a Kâyath from Gujarât, became Divân, who, like his brother Śivalâl, used to make a living as a *munshi*. He was a man who wrote a pleasing hand, had agreeable manners, and dressed well; and about this time Sher-zamân Khân Bâbi, the uncle of the Navâb Sâheb, who had formerly been expelled by Sohrâb Khân from Goghâ, and who had been reinstalled there and had come to Junâgadh and received in *jâgir* from the Navâb Sâheb the eighty-four villages of the Bânṭvâ parganah, carried on the business of Kârbhâri for about two years.

SHEKH MIYÂN TAKES VERÂVAL.

Sulṭân Bibî, sister of Navâb Bahâdur Khân, and spouse of Shahâmat Khân Bâbi, who had taken possession of Verâval, was forcibly deprived thereof by Kâzi Sheikh Miyân and by Mâlik Shahâb-al-din, and Sheikh Miyân ruled there with

entire authority, and concluded a covenant of peace and friendship with Desâi Sundarji and other Nâgars

THE DIVÂNSHIP OF DIVÂNJI SÂHEB AMARJI

At the age of eighteen years Amarji left Mângrol and went in search of service to the court of the Navâb Sâheb Mahâbat Khânji, who was at that time besieging the fort of Uparkot, where the Arabs had taken refuge. The Navâb Sâheb said to Amarji, "If you could obtain possession of the Vâgesvari gate which is in the possession of the Arabs of the fort, and could surrender it to the officials of the Sarkâr, you would establish a claim to enter my service" Accordingly he went to Purbandar, whence he brought an Arab Jamadar named Sâlmân with a number of other Arabs, but as the Navâb Saheb would not allow them to enter the town they remained outside, but assaulted the Vâgesvari gate in the night, slew some of its defenders, and finally handed it over to the servants of the Navab Sâheb, whereupon the entire party was engaged to remain at the court, and they discharged well and ably whatever service was entrusted to them Two years had not yet elapsed when the Divânji Sâheb conceived the idea of subjugating Verâval Keeping a portion of the army with the Navâb Sâheb at Âdri, two *kos* from Veraval, Amarji, when the moon with her army of stars was ascending by means of the scaling ladders

of degrees to the citadel of the firmament, proceeded to Verâval in the company of the Jamadâr, 'Abdu'lla Khân, and others, and planted their standard on the wall on the west of the town, and fell on the garrison suddenly like a calamity from heaven, and made them food for the sword. After that they attacked four or five hundred Arabs who were in the *thânah*, whom they put to flight; then Jamadâr Wâhdîu'd-dîn entered the town with a detachment of Sindhîs from the seaside, and great bloodshed took place, so that the conquered party lost heart, and, not caring for their honour, fled with Shekh Jahângir and Shekh Miân, and arrived safely at P a ṭ ṭ a n D i v, but Sundarji Desâî with his adherents was captured. In the morning the news of the conquest of the fort was conveyed to the Navâb Sâheb, who entered it with the joyful sounds of the kettle-drum, and the populace came out to welcome him. On this occasion Divânji Sâheb, the deceased Amarji, father of the author, succeeded in preserving the honour of the ladies of Sundarji Desâî from the Navâb Sâheb, who was addicted to pleasure. The Divânji Sâheb was not employed in the (*mulaki*) revenue and judicial branch, but merely superintended the (*faujdâri*) army administration of the state. According to the freaks of the times, P o p a ṭ P â r i k h was Divân for three days, Jhavarchand for twenty days, and Mulchand Pârikh for one month, and their management was so confused and ruinous that they abandoned it in disgrace.

Sher Zamân Khân attacks Junâgadh.

In Samvat 1825 Sher Zamân Khân arrived from Bântwâ, with the vague intention of effecting a night surprise, with a company of vagabonds from the wilderness of misfortune, and took up a position in the Bâsirât Bâgh (a garden near the Majhâvadi gate). In the morning, when the portal of light was opened, and also the town gate was to be unlocked, these vagabonds quickly approached it, and suddenly met the woodcutters and other inhabitants of the country, who were arriving on a pilgrimage to Pir Dâvalshâh, who is called Mandam, and when they reached the gate, it was shut upon them from within, and the people commenced to fight with them, whereupon Sher Zamân Khân fled like a gazelle and leaped like a hare, from terror and fright, in the direction of his own abode

Demolition of Dilkhânî.

In the same year the Kâthi Kumpâ Wâlâ asked for the Divânji's assistance and induced him to demolish Dilkhânîi, and the said place, which was an asylum of highway robbers, was razed to the ground by the Divânji Sâheb Amarji, accompanied by the above-named Kâthi Kumpâ Wâlâ, who was a Grâsia of Chitalgâm

Acquisition of Kutiânâ fort

The troops of the Divân Sâheb were still in the zillâ of Dilkhânîi when Pir Khân Sharvâni, Bhâvata, Khokhar, and other Kasbatis represent-

ed to him that they had made over the fort of Kutiânâ to Hâshim Khân Bâbi, a young son of the Navâb Sâheb Bahâdur Khân, and that he was severely oppressing the inhabitants of the country; and that if he should perchance be wheedled into parting with the fort to Râṇâ Sulṭânji, whose Kâmdâr, Premaji Lohânâ [Ṭhakar] would be ready enough to buy strange property, it would be a difficult matter [to retake it].

Distich:—A pin can stop the water at its source;
When full, no elephants can pass it then.

As soon as he obtained this information the Divân immediately marched to Kutiânâ, where he began to carry on all the operations proper in a siege, and soon made use of mines, by which he blew a bastion into the air, which destroyed likewise all the *chaukidârs* of the garrison. Hâshim Khân, being thus rendered helpless, sued for peace, which was soon concluded; he lost the fort, but obtained in lieu thereof the village of Majhávadi as a *jághir*. When the Diván conquered the fort he installed therein his younger brother Govindji [in behalf of the Navâb], who remained there till his death in Saṁvat 1846, after which his son Mangalji kept it till Saṁvat 1849. Having terminated this affair, the Divân again unfurled his banners, to proceed on the Mulukgiri expedition.

Conquest of the Fort of Talâja.

Vakhat Sing Râval, Râja of Bhâunagar, called to his aid the Divan, who being aware that

it is the duty of governors to cherish their subjects, responded to the call and when he arrived at Gogha Vakhat Sing requested him to reduce the fort of Talaja. Accordingly he marched in person with his soldiers, who succeeded in scaling the wall of the fort, their antagonists the Kolis, however met them bravely, and severe fighting continued for some time during which there was much bloodshed, and the Divanji himself was wounded in the leg by a musket ball but fortune favoured his party, their opponents were unable longer to resist, and were compelled to pay a large nazaranah. In course of time the fort came into the hands of the English who gave it to Navab Nur al din the governor of Khambhat who in his turn sold it to Raval Vakhat Sing ruler of Bhavnagar, for 80 000 rupees. The Divanji Saheb then returned to Junagadh, but, in spite of the station he had attained, he did not desire to be addressed by the title of Divan, on this occasion however, on the day of his bathing on recovery he was presented with the presents bestowed on a Divan viz a palanquin a big drum sword dagger with golden hilt chobdar, torches, and the other insignia.

CONQUEST OF FOUR FORTS OF MANGROL

As Shekh Mian of Mangrol excited a rebellion and would not submit the victorious standards of the Divanji proceeded against him in Samvat 1827, and the forts of Sil, Divasa,

Mahiâri, and Bagasrâ were forcibly taken from him. In the battle which was fought under the fort of Sil the horse ridden by the Divanji received no less than eleven wounds; but he himself, by the hand of the true Preserver, was kept from all harm. After chastising the Thânahdârs, the Divânji besieged Mângrol, but when the firing of his cannon began to take effect, Shekh Miyân lost heart, and despatched Jibhâi, the paternal uncle of the Divânji Sâheb, to intercede for him; thus he obtained pardon after surrendering the moiety of his parganah [to the Navâb]. During the same year that mine of virtues Kuvarji,—mercy be upon him,—the father of the Divânji Sâheb Âmarji, after becoming a Sanyâsi (or Brâhman ascetic) became an inmate of Paradise.

Liberation of the Mutasadis of Kachh Bhuj.

The Râo Sâheb Godji had surrendered his Mutasadis (darbâr officials) as securities to the custody of the Arab and other Jamâdârs, whose salaries he was unable to pay; but, as the delay was long, the Arabs, after exposing them to innumerable calamities, brought them to the district of Hâlâr. Their Jamâdâr, who was an honourable man, was so greatly distressed at their insubordination that he put on his coat of mail and threw himself into the river Aji. When the Divânji Sâheb, who was at that time collecting *peshkash* (tribute) in this zillah heard of it, he, for the sake of the honour of the Râo Sâheb, paid

the debt, and released the Mutasadis In retu for this handsome act the Rao Saheb for som time used to send the Divanji Saheb all sort of presents and gifts

PUNISHMENT OF THE VAGHARS AND MALIAS

Crowds of Vaghars were in the frequent habit of attacking the troops of the Peshva, of the Gaekvad, and of the Jam, of spiking the cannon with iron nails and of plundering the regions of Hallar, Jhalavad [and Kachh], accordingly the Divanji reduced them to obedience after some fighting and caused them to pay a fine

PUNISHMENT OF THE BABRIAS AND OF THE UNA QASBATIS

The Babrias who subsist on impure food were sallying forth from the shelter of their thorn bushes and hills to commit depredations in the villages of Vagher, Kathiavad and Walak The army was sent against them, they stood the first shock, but

Distich —An antelope which with a lion plays
Will soon the earth touch with its face

They were soon ground to powder by the hoofs of the steeds of the victorious army, and compelled to cease from their deeds of rapine, and obliged to restore the plunder they had taken and they moreover agreed to pay a yearly tribute When the troops marched back, they passed through

the town of Unâ, and the Qasbâtis of the place, confiding in the strength of their foot and the bravery of their men, attacked the artillery train, and Poi, the nephew of the author, who was in charge thereof, honourably sacrificed his life to preserve the train; and after hard fighting the people consented to pay a fine, and, as a security for the disbursement of it, the Divânji Sâheb carried off the son of Qasbâti Shekh Tâhir to Junâgaḍh.

KUMBHÂJI ATTACKS THE DIVÂNJI SÂHEB.

Jâḍejâ Kumbhâji of Gondal trusted much in his wealth and his Râjputs, and entertained for some time evil designs against Junâgaḍh. Accordingly when the Divânji Sâheb had left the troops to guard the frontiers and had himself returned to Junâgaḍh, Kumbhâji called the Marâṭhâ army of the Gâekvâḍ to his aid, and also privately consulted the Navâb Sâheb of Junâgaḍh, who entertained at that time a little spite against the authority of the Divânji, the breaking down of which, he conceived, would increase his own; wherefore he considered this a good opportunity, and connived with Kumbhâji, who was now encamped at Mâlâshamḍi, a village four miles from Junâgaḍh, and was only waiting for any encouragement (from the Navâb) as an excuse for ruining the Divân, attacked the army, which fled; but Jamadâr Salmin, not being able to mount a horse, was captured by the Maraṭhâs, who, however, released him without

injury. When the fugitives arrived in Junâgadh the Navâb Sâheb loaded them with reproaches, but the Divânji Sâheb marched with an army numerous as locusts, and pitched his camp opposite to that of the confederates. Kumbhâji now repented, separated from Bâmanioji, who was the instigator of this evil action, and agreed to pay a fine and to restore all the plunder he had taken. When peace was restored, the Divânji Sâheb, on his return besieged the fort of Chatrâsah, and Bâmanioji, its proprietor, after paying a large fine in cash and in kind, again took the ring of obedience to Junâgadh into his ear.

IMPRISONMENT OF THE DIVÂNJI SÂHEB WITH HIS BROTHERS, AND MURDER OF JAMADÂR SÂLMIN THE ARAB.

Certain conspirators, such as Bhim Khojah the vegetable seller, Gulâbrâi Mehta, Khushâl Râi, Magatrâm Bhagat, Jagjivan Kikani, and other Nagars, caused the Divânji Sâheb Amarji, with his brothers Dulabji and Govindji, to be cast into prison. The Navâb Sâheb Mahâbat Khân, owing to the statements of those calumniators, was displeased; nevertheless he secretly honoured the prisoners by his visits and consoled them. On the fourth day of Phâlgun in Samvat 1829 the three persons just mentioned were imprisoned, and on the same day S â l m i n the Jamâdâr, their adherent, was summoned to the

Rang Mahâl (court), under the pretence that as Sheik Miyân of Mângrol had taken possession of the fort of N a v î, in the parganah of Porbandar, and was plundering the parganahs Chorvâḍ and Kesoji, his services were required to repel these attacks. When he entered the door, slaves jumped from an ambush and slew him, but his follower Sayyid 'Ali Châvush was quick enough to save his own life by striking out right and left at the slaves of the Sarkâr, and escaped. This same Châvush rose in course of time at Baroda to the dignity of a "sitter on an elephant," but was at last trampled to death by being tied to the feet of one. The Divânji Sâheb was set at liberty on the 7th of Śrâvaṇa Vad, after a captivity of five months and three days, on the condition of paying a *nazarânah* of 40,000 Jámi *koḍîs*, and until the payment thereof his eldest son, Raghunâthji, then ten years old, remained as a hostage; the Divânji himself, however, with his family, relatives, and followers, departed to the town of Jetpur.

The Navâb Sâheb marches against Mângrol, and recalls the Divânji Sâheb.

As Sheik Miyân was ravaging the country with a numerous army, and carrying off men and beasts, the Navâb Sâheb Mahâbat Khân marched against him, but, being unable to cope with his foe, he encamped at a distance of seven *kos* from the town and spent his time in recon-

noitring He kept the Divân Raghunâthji at his court, and entrusted his education to Bibî Sardar Bakhta (his favourite wife), the daughter of Kamal al d n Khan, who treated the boy like a mother, and who likewise accompanied the Navâb In course of time Sheik Miyân became so bold that he not only stole horses and camels, but also harassed the army itself, so that no one dared to go out of the camp, and the Navab, being thus greatly pressed, called Bhim Khojah and the other calumniaters into his presence and addressed them as follows —' The Divan Amarji, the like of whom no potentate ever had in his service, and who augmented the honour of the Darbar of Junagadh, was by you removed from office without any fault of his own, and is at present living at Jetpur He has received invitations from Kumbhâji of Gondal, from Raval Vakhtsinghji of Bhavnagar, from Kathis Bhoka and Kanthad of Jetpur, from Rânâ Sultânji of Porbandar, from Meroji of Rajpurî, from Lâkhâji of Rajkot from Hothiji of Kotra from Jam Jasaji of Navânagar, from Bhârâji Jhala of Wânkaner, from Vaghji of Morbi, from Seshâji of Sâela, from Raj Gajsinghji of Dhrangadhrî, from Jhala Harbham ji of Limbdi, from Jasa Koli of Mahuwâ, from Sheikh Miyan of Mangrol, from Ranzadah Singhji of Chorvad from Daghoji Ranzadah of Kesoj, from Mukhtar Khân and Âdil Khân of Bantwa, from Muzaffar Khan Babi and Lathyab Khan of Ranpûr, from Shaikh Tahir of Unâ, from Sayyid

Latif of Delvâḍâ, from the Faranghi Lewis Jhujhu of Divbandar, from Sidi Yaqub of Muzaffarâbâd, from Râo Sâheb Goḍji of Bhuj, from Lalubhâi of Bharuch, from the Navâb of Bandar Surat, and from Momin Khân of Khambhât, all of whom have sent him letters upon letters, presents in money, and kind messages with many compliments, and though he has no need of me, yet without him the state of Junâgaḍh is daily getting worse; if, therefore, you love your lives, you must obey the Divânji Sâheb and immediately recall him." Having obtained the orders of the Navâb Sâheb, those ill-natured men feigned repentance for what they had done, and gladly went to Jetpur, where they fell down at the blessed feet of the Divân Sâheb.

On the same occasion it happened that agents of the Râo Sâheb Goḍji had arrived with rich dresses of honour and splendid gifts and an invitation to the Divânji Sâheb to become the Divân of Kachh; they had been there for several days, but he gave them leave to depart, and thought proper to remember his old service and his duty of assisting the Navâb in this emergency. Accordingly he immediately joined the Navâb Sâheb, who restored to him the Divân Raghunâthji hitherto kept as a hostage, with a handsome present, and assigned to him the revenues of two villages for his private expenses. As soon as Sheikh Miyân heard of the arrival of the Divânji Sâheb, in spite of his bravery his heart failed him

and he made his appearance with hands bound returned the property he had taken, paid a fine, and again became a vassal of Junâgadh

CONQUEST OF SUTRÂPÂDÂ

When the army departed from Mângrol, the rayats of the parganah of Pâtan complained that Chând Pâtani, the Zamindar of Sutrâpâdâ, had reduced them to the last extremity of destitution After hearing this complaint, the world conquering banners of the Divânji Sâheb were unfurled, he besieged the fort, and the gunners kept up continual firing during a month, whereupon Chand came out with a grieved heart and a yellow face, suing for pardon, and having obtained a guarantee of his life and honour from the Divânji Sâheb, surrendered the fort to Mehta Gangârâm Lâlabhâi, son of the Divânji's aunt.

Chând Pâtani had a virgin daughter, handsome like the brilliant moon, and as the Navâb Sâheb heard of her beauty, he dropped the reins of patience from his hands and desired to procure an interview with her, but as Chand refused to comply, he sent some persons to bring her by force. But the Divânji Sâheb kept his word, by which the honour and life of Chand were guaranteed, and accordingly he and his beautiful daughter were allowed to depart to Gorakhmadi, which is a sacred place of the Jogis

CONQUEST OF THE FORT OF POSITRÂ

Merâman Khavâs, the Kârbhâri of the Jâm Sâheb Jesâji, was greatly distressed by the

depredations of Wâghars of Okhâmandal, accordingly he invited the Divânji Sâheb in Saṃvat 1830 to reduce the fort of Positrâ. The noble-minded Divânji Sâheb, who was constantly on the outlook for similar events, arrived in a short time in Okhâ and engaged in the siege of Positrâ, a fort never conquered by any one, but taken by the good fortune of the Divânji Sâheb in a single assault after exploding a gunpowder mine, and then mounting the breach. An amount of plunder considerable beyond all expectation was found, which those pirates had collected in the ports of the Dakhaṇ, of Arabia, the Soahili coast, Maskât, Abyssinia, Sindh, and the Farang (Portuguese) settlements. On that occasion the doleful news arrived of the demise of the Navâb Sâheb Mahâbat Khân on the 14th Kartak Vad in Saṃvat 1831 [A. H. 1177]. The duration of his reign was 16 years 2 months and 2 days.

NAVAB SÂHEB HÂMED KHAN, SON OF MAHÂBAT KHÂN BAHÂDUR BÂBI.

After receiving this terrible news the Divânji Sâheb immediately left Okhâ, marched quickly to Junâgaḍh, and placed the Sâhib Zâdah of exalted fortune Hamid Khân, who was born of Sujân Kuṅvar, upon the *masnad* of his father, and started the army to collect the *jamâbandi*. In that year also the *peshkash* (tribute) for Jhâlâvâḍ was for the first time fixed. Whilst the army was at a distance, collecting *peshkash*, Bâbis Adil Khân and Mukhtâr Khân, the Jâgirdârs

of Bântwâ, formed an alliance with the Nâgoris and other Kasbâtis of the town of Vanthali, and without difficulty took that fort When this disastrous news reached the Divânji Saheb, he quickly marched to Vanthali and beleaguered the fort on all sides Most of the instigators of this rebellion now tried to divert the Bâi Sâhibah Sujânbâi from the path of her duty, and to bias her towards Mukhtâr Khân and Âdil Khân, and at this time, Âburâu Mahipâtrâo, the Subah of A'hmadâbâd, happened to bring an army into the country to collect *peshkash*, and the malcontents bought his aid, but, owing to their fear of the Divânji Saheb, they were unable to effect anything, and he kept up the siege and skirmished with the troops who approached his army And when the Dakharis perceived that they were unable to effect anything, they made peace with the Divânji and presented him with a dress of honour, and abstained from fighting, and entrusted to him the collection of the rest of their *jamâbandi* and returned After getting rid of this interference the Divânji Saheb pressed the fort more closely, so that Mukhtâr Khân sued for mercy, and was allowed to depart to Bântwâ and the fort was occupied by the servants of the Navâb of Junâgadh.

VICTORY OVER THE SUBAHDARS OF THE PESHVÂ AND GAEKVAD

Amrat Râo and Tholân, Subahdârs of the Peshvâ and the Gaekvâd, arrived together whilst

the army of the Divânji Sâheb was in the Panchâl district. These troops advanced with the intention of fighting under their valiant officers. The Divânji Sâheb, as then seemed best to him, and remembering his position as a Zamindâr, suffered them to be without molestation, but both the antagonistic armies were close to each other at Jetpur, and the warriors were anxious to fight. Accordingly at dawn, when the sovereign of day drew forth the scimitar of light from the scabbard of darkness, the command to attack was sounded on both sides by beating drums and blowing clarions noisy enough to cause an earthquake. The Dakhaṇis rushed forth with great ardour in large masses, carrying swords, guns, and lances, compelling the Divânji, who put his trust in the Lord of Girnâr, to defend himself with his infantry and cavalry and to open fire with his artillery. At last the fight became general, and in it a trooper wearing a coat of mail inflicted a blow with his sword on the shoulder of the Divânji Sâheb, which would have killed him had it not been rendered harmless by the armour he wore, and, turning swiftly round, at one spear-thrust he slew the trooper. The enemy left their dead on the battle-field and carried off their wounded; and, the Divânji Sâheb being victorious, the Marâṭhâs began the second day to treat for peace, and a meeting having been held, through the mediation of Jâḍejâ Kumbhoji and Wâlâ Kânthar, peace was finally concluded, with

many compliments on both sides, when, however, Amrit Rào arrived in Ahmadabad, he was treacherously killed in the bazar by an Arab

MARCH TO PÂLANSWÂ, IN THE COUNTRY OF VÂGAD

At the request of Vâghji Râjâ of Morbi, the Divânji marched to V â g a d, but some of his men died for want of water whilst crossing the Salt Ran, but the fort of P â l a n s w â and the town of Keriânagar were taken after considerable trouble, and countless booty fell into the Divânji's hands, and he returned to Junâgadh after receiving a large sum of money sent by the Râo Sâheb of Kachh to avert further misfortunes

As the Jâm Sâheb Jasâji was besieging the fort of B e t h â l i, in the parganah of P o r b a n d a r, Rânâ Sultânji sued for assistance, as narrated in the account of that parganah, and it was granted Peace was concluded, on condition that the fort of Bethâli should be demolished On this oc casion an attempt was made by Merâman Khawâs secretly to poison the Divânji Sâheb at an entertainment to which he was invited But, as he was destined to live, he excused himself from accepting the invitation, on the pretext that Daftari Khushâlrai had died at Junâgadh, and he ordered his army to march in that direction Jivaji Sâmraj, Subah of the Gaikvâd, had come to collect the *peshkash* (tribute) of Kâthiâvâd, and, having stationed his army at A m r e l i,

sued for pardon which the Divan Saheb was thus obliged to grant

At the close of Samvat 1834 the Rao Saheb Fatehsing Gaikvad who reigned at Baroda and who had heard of the expulsion of Javaji Samraj from the fort of Amreli entered Sorath with a large army when he arrived at J e t p u r and en camped there he heard how well the Divan Saheb stood with his army how liberal and how brave he was and he saw that it would be a difficult matter to subdue him accordingly through the mediation of some of the Zamindar he overlooked his in jury and presented the Divanji Saheb with a dress of honour and also bestowed on him the tribute which was in arrears and returned In Samvat 1835 the Gaekvad went again on *mulkgiri* expedi tion to Kathiavad though it had been his inten tion to avenge the disaster of Javaji Samraj and to boast of his success but his object was not accomplished

By the advice and boldness of Premji Lohana his Kamdar the Rana Sultanji had employed all the Arabs he could enlist in his service on a higher monthly salary, and had thus become the source of disturbances Accordingly the army was got ready to punish him and when Premji saw his inability to resist in the field he began to tremble like a willow leaf and sent tribute in excess of the usual amount as well as all the booty he had taken and in addition to this, costly presents obtained from the cargo of a ship sent by

abandoning him, he sent out Motibhai with valuable presents, and thus escaped from the whirlpool of destruction. Meru Khavâs although he had arrived with an army at K a n d o r n â to aid Jivâ Seth had not the courage to do so and halted there without engaging. Shekh Tahir had formerly killed the half brother of the Divân Sâheb Raghunathji by name Pipâ who was in *charge of the artillery. To avenge this murder* the Divânji marched against him in Samvat 1838, and obtained the place without fighting, and bestowed on him one or two villages in *inâm*. Gangâdâs, half brother of the Divânji, and who formerly was Thânâhdâr of Delvâdâ, owing to disputes with Sayyid Latif and others came to Unâ and thence attacked D e l v â d â, but was killed by a musket ball in the last mentioned place, after that, Tuljârâm the Divânji's own brother, was slain in a fight, and in his place Parbhâshankar Nânâbhâi a Bânsvâdâ Nâgar, who was a good soldier and a brave man, was made Thânâdâr of Unâ and Delvâdâ, and after great trouble he succeeded in subjugating the Babrâs and the Habshi of Muzaffarâbâd and the Portuguese of Diu feared him greatly.

On this joyful season of the Huli the Divânji Sâheb was desirous that the young Navâb H â m â d K h â n should preside over the festivities; accordingly within the camp many tents were pitched and a spacious *shâmiânâh* was erected, adorned with garlands, in which he was

arrived in his tent, he addressed them in so overbearing a manner that they could scarcely endure it, and replied in their turn that he was wrong in placing too much confidence in the multitude of his troops, and to consider the Divânji Saheb as a weak man, but rather to liken him unto a valiant lion who can put to flight a flock of goats, or a hungry wolf who would disperse them like a herd of antelopes At these words Merâman became afraid and in the dead of night, when both these Vakils were fast asleep, he crossed the river with all his troops. As soon as the Divânji Sâheb was apprised of this, he beat the drum to pursue the enemy whom he overtook in the plain of P a n c h p i p l i, where Meru had *drawn up his army in battle array, and surrounded* his camp with large and small artillery When the two armies encountered each other, the cannonade began immediately

Verses —

Troops numerous were here assembled all,
No one had ever seen the like before—
Combatants more than locusts or large ants,
All wielding dirks and fiery scimitars,
And furious like to raging elephants,
With poniards, spears, and arrows in their hands
The rush of troops so blocked the roads
That earth's surface seemed too small for them
The din of war arose from all the troops,
Black smoke confused the earth and sky in one
The yells produced anxiety of heart,
They chased the sense from heads, and hues from
cheeks

P

Meru, the commander in chief of Hâlâr, fled with all the troops, which would have found no resting place, had not the mantle of night screened them, and the Divânji Sâheb with much joy took possession of the enemy's camp, beating the *shâdiânah* drum of delight, and was applauded by everybody

Merîman Khawâs, being thus foiled by this ill luck, called to his aid the army of Sena Khâs Khel Shamsher Bahâdur Mânâji Gaikwâd and the Divânji Sâheb, wishing to remain on good terms with the latter, returned to Junâgadh and encamped near the town The Zamindârs and the army of the Gaikwâd dared not follow him, but beleaguered Devrâ, which has four towers, and by cannonading it on all sides they demolished it after a week's siege, but the garrison, under Fakirchand Purbiah, Balkhâr, an Arab Jamâdâr and Abherâm the Nâgar, were allowed to depart with their arms and ammunition, and after this affair the army of the Gaikwâd returned to Barodâ Hereupon the Divânji Sâheb proceeded with his victorious army to punish the Zamindârs for their rebellious spirit and invaded the country of the Rânâ Sultânji, with whom Merîman Khawâs had made an alliance, but, time server as he was, he broke it and supplicated the Divânji Sâheb to pardon his transgressions

Accordingly he joined the army and after devastating the country of the Rânâ the Divânji Sâheb left a detachment to besiege the fort of

Meru, the commander-in chief of Hâllâr, fled with all the troops, which would have found no resting place, had not the mantle of night screened them, and the Divânji Sâheb with much joy took possession of the enemy's camp, beating the *shâdiânah* drum of delight, and was applauded by everybody

Merâman Khawâs, being thus foiled by this ill luck, called to his aid the army of Sena Khâs Khel Shamsher Bahâdur Mânaji Gaikvâd, and the Divânji Sâheb, wishing to remain on good terms with the latter, returned to Junâgadh and encamped near the town The Zamindârs and the army of the Gaikvâd dared not follow him, but beleaguered Devrâ, which has four towers, and by cannonading it on all sides they demolished it after a week's siege, but the garrison, under Fakirchand Purbiah, Balkhair, an Arab Jamâdar, and Abherâm the Nâgar, were allowed to depart with their arms and ammunition, and after this affair the army of the Gaikvâd returned to Baroda Hereupon the Divânji Sâheb proceeded with his victorious army to punish the Zamindârs for their rebellious spirit, and invaded the country of the Rânâ Sultânji, with whom Merâman Khawâs had made an alliance, but, time-server as he was, he broke it and supplicated the Divânji Sâheb to pardon his transgressions

Accordingly he joined the army, and after devastating the country of the Rânâ the Divânji Sâheb left a detachment to besiege the fort of

Khirasrâ, and proceeded with the army to collect the jamâbandi (revenue) from the Khambhât, Dhandhukâ, and Limbḍi frontier. The Rânâ, who was now helpless, agreed to pay a fine and heavy tribute, and to repair the fort of Devrâ, whereon he again obtained peace. During this year the parganah of Dâthâ came into the possession of the government of Junâgaḍh.

Verses :—

The night is dark, the storm so terrible,
What know the happy people on the shore?

MURDER OF THE DIVÂN SÂHEB AMARJI.

The Navâb Sâheb Hâmed Khân left the army, which was on a *mulukgiri* expedition, in Saṁvat 1840 [A.D. 1784], on pretence of sickness, and made a night's halt at Gondal on his journey; on this occasion Kumbhâji, who was always apprehensive that the Divân Sâheb might retake Dhorâji and Upletâ, spoke as follows to the Navâb :—"I will give you three lâkhs of Jami *koḍis* if you will get rid of your Divân, who is an ambitious man and carries on the affairs of your state with a high hand, and if you effect this you will acquire independence and freedom from control, as well as full authority in your government." When the Navâb Sâheb entered Junâgaḍh he set about the execution of his plan, by alluring with abundant gifts and promises of high offices Manohardâs, son of Trikamdâs, a Nâgar of the Vaishṇava sect who was

in the confidence of the Divân Sâheb, and Mehta Khân and Jubah Khân Gujarâti and Jivan Khân Afghân, all of whom were companions and guards of the Navâb, to aid him in the execution thereof. Accordingly, when the Divân Saheb had returned from the collection of the *peshkash* [tribute] to Junâgadh during the Huli festival, and Bibi Sardâr Bakhta, widow of the deceased Navab Mahâbat Khân, invited him to the palace on the pretence of showing him the *trousseau* she had prepared for the marriage of Bibî Kamâl Bakhta, daughter of Ghâzi al dîn Khân to the Navâb Hâmid Khân, and which consisted of garments, jewellery, with gold and silver ornaments, &c, they there put him to death. They who committed the deed acquired thereby eternal infamy. The murder was committed on the 11th Rabi II A H 1198 (March 6th, A D 1784). On this occasion the author and Divân Dulabhji, with Desâi Sumaldâs, and Rudraji the Gomashtah, were thrown into prison, in spite of the aid of the Arab Jamadârs Sheikh Muhammad Zubaidi, and Masud, and Sâleh Abdullâ, and Hâdi, and the Sindhi Jamadârs Sharfud din and Malhâr, and other Gujarâtis and Afghâns, but it availed nothing.

At this time the army of the Gaikvâd Morâr Râo Senâ Khâs Khel Shamsher Bahâdur was camped in the zillah of Gohelvâd, levying tribute. Rupaji Sindhia, who was a cousin of Mâdhavji Sindhia, the intimate friend of the murdered

Divân Sâheb, accompanied the Gaikvâḍ army. On hearing the melancholy news, he advanced by forced marches and encamped in the plain of Dhandusar, at a distance of four *kos* from Junâgaḍh, where he pitched his victorious tents. Thence he demanded from the Navâb Sâheb satisfaction for this wanton murder, and enjoined him to release the men whom he had imprisoned, as the Arabs had confined the Navâb to the Rang Mahâl until he should give proper securities; he therefore, perceiving the altered circumstances of the time, released the prisoners after one month.

Râval Vakhatsingh, observing his opportunity, expelled the thânah of Junâgaḍh which had been recently placed at the port of Mâhuwâ, and gradually acquired possession of Loliânâ, Pâtṇâ, Salḍi, and other places. The Navâb Sâheb, when he saw there was no other remedy, invested Raghunâthji, the excellent son of the late Divânji Sâheb Amarji, with the garb of minister. The date of this event has been found by Pânti Miân Chisti as follows:—

Verses:—

"When Raghunáthji received the robe of the ministry
Venus came dancing with joy at the sight,
And a joyful voice issued from the sky
'The good fortune which has departed has again returned.'"*

* The numerical values of the letters amount to............the year A. H. in which the event happened.

And the demands of the late Divânji Sâheb, which amounted to sixty lâkhs of Jâmi *kodis*, were thus settled in the presence of the Gâekvâd, the ruler of the age

The parganahs of U n â, of D e l v â d â, of M â n g r o l, of S i l, and of D i v â s â were mortgaged until the liquidation of the debt with interest was effected This was arranged in Samvat 1840 The second agreement was that the four villages of Halyâd, Bhensân, Antaroli, and Akhodar, bestowed as a reward for the conquest of the forts of Verâval and Kutiânâ, should be considered as a ransom for the murder of the Divân Sâheb, and his children should also receive five villages from the parganahs of Mângrol and Sutrâpâdâ respectively. To this agreement Sayyid Ghulâm Mahi al din and Sayyid Ahmad Qâdiri, with the Arab and Sindhi Jamadârs Hayât Khân Baluch and Hari Sing Qasbâti, stood security. As, however, the army of the Gaikvâd would not move without the consent of the sons of the murdered Divân, the Divân Dulabhji despatched the author to that chief of exalted fortune Morâr Râo Gaikvâd to plead for the pardon of the Navâb Sâheb When the author arrived at the tents, the Gaikvâd himself, with Râja Nârâyan Râo Pindre, Jivâji Sâmrâj, Rupâji Sindhia, and the Nimbâlkar, the Sardârs of Baroda and the Deshmukhs, and Jamadâr Hamid, and the Yemani Amirs Obayd, Qâsam, Hira, &c came to condole with him one by one, and each noble presented him with two

shawls and an embroidered scarf and turban. In all they amounted to about a hundred. The Râo Sâheb advanced a hundred paces from his private tent and presented me with a palanquin and with the turban from his own blessed head, and directed that I should be appointed his Divân, and Superintendent of a *pâgah* of 1500 horsemen according to the rules of Pândre; and the annual pay of all these men amounted to six lâkhs and forty thousand rupees, and to defray this he assigned the revenues of the parganahs Mahudha, Amreli, Dâmnagar and Koḍinâr, but, as I was brought up in this country, and had my relatives here, I could not accept of this bounty.

Finally the fort of Kutiânâ was given to the Divân Govindji, and Unâ and the Mângrol parganah to the Divân Dulabhji, Verâval to the Divân Raghunâthji, and Sutrâpâdâ to Sâmalji Mânkaḍ, the maternal uncle of the author. In spite of his favours the Srimant Gaikvâḍ made a demand for these parganahs, but Divân Dulabhji, being faithful to his salt, refused to consent.

When the army of the Gaikvâḍ had marched away, Sayyid Sâlim, Abdu'llah bin Hamid, Omar bin Hamid, Ahmed Umar, Sheikh Muhammad Zubeid, and other Arabs kept the Navâb Sâheb Hâmed Khân for four months confined to his tents near the Vanthali Gate, to enforce payment of their arrears of salary. The Navâb, however, who was as cunning as Lokmân, sent for a covered

carriage from the darbar, and spread a rumour that his mother, the Bibi Sâhebah Sardar Bakhta, whom he had not seen for several months, was coming to pay him a visit, the simple Arabs kept their guard without the tents, whilst the Navâb Sâheb made his servant Rahmat Khân lie down on his bed and represent him, whilst he left in the carriage in the assumed garb of a woman As soon as he entered the Rang Mahal, he began to fire muskets and cannon upon the Arabs, when the Arabs saw that their scheme had failed, they took refuge in the Uparkot, this, however, he also attacked, and after some more fighting peace was concluded on the condition that the Arabs should receive one half of the wages due to them The Divân Dulabhji and others, being tired of the perpetual fightings, emigrated to J e t p u r with their families

The Fort of Verâval is taken from the Divân Raghunâthji by treachery

Since Samvat 1836, the fort of Verâval had belonged to the Divân Raghunâthji but three confidential leaders of *sibandi*, namely, the Jamadârs Rabyâ, Rakhyâh, and Nebhor, and Taj Muhammad Qamar, were decoyed by the Navâb to his own side from motives of gain, and they, forgetting the obligations under which they were to the Divân Sâheb Raghunâthji, expelled him from the fort, accordingly he went by the way of Gorakhmadi first to Jetpur, and then after a lapse of several months to Junâgaḍh, during

which interval Tâpidâs Vaishṇava and Manohardâs Jikâr, like reptiles of the earth, endeavoured to carry on the office of Divân, but were not tolerated longer than a week.

THE NAVÂB SÂHEB INSTIGATES THE ARABS AGAINST THE DIVÂNJI.

In this year there happened to be a partial famine; and Ibrâhim Khân, with Hânsoji and Atâji and Khânji, having obtained a favourable opportunity, expelled Sâmalji (Mânkaḍ) from Sutrâpâḍâ, and took possession of the fort; accordingly the Divân Dulabhji sent Parbhâshankar Faujdâr from Unâ with troops to besiege it, whereupon the garrison, being helpless, accepted the author as their governor. The Divân Dulabhji had gone on a progress through the country, and leaving Junâgaḍh had reached Unâ when the Navâb Sâheb issued orders to have him killed, but was unsuccessful. Afterwards the Navâb instigated the Arab Jamadârs in Junâgaḍh who were in the employ of the Divân to abandon him; and Divân Govindji, with the Jamadâr Shekh Muhammad Zubeidi, Sâleh A'bdullah, and other Arabs, was besieged in the Uparkôṭ, but after some fighting an arrangement was made that the moiety of their wages should be paid to them. Then the Divân Govindji went to Jetpur; and the Divân Dulabhji, who was at Unâ, was joined by the Divân Ranchodji from Sutrâpâḍâ, whence he had been expelled by Ibrâhim Khân Hansoji Paṭhân and others who were in expectation of

such work The Navab Sah b ... ed ... vant Shekh Mahmud Mangro to conquer U... and he took up a position at Gop Pr... and it happened that Mehta Parbhu Lakhar—a Barvadi Nagar who had been a con... e... of Divan Dulabhji, and had been employed by him for year and who had been the Thana... of Una and Kodnar, and who had ... the whole of Babriavad and Kathiavad by his prow e s and whom the Governor of Muzaffarabad, (Jafarabad) as well as the Portuguese of D u feared—swerved from his loyalty in consequence of the events of the times, and m ... ted the Jamad rs of the Sirbandi, namely, Ravah (Ral) and Punah and Je ... and Rahim, and Avud Ali, to expel Dulabhji wh ch they did at the beginning of the rainy sea on. He now went to Devra la, where al o he wa not allowed to remain, but the peopl there kept his son Morarji as the r nominal Sardar The said Divan then stayed for a month at Dhoraji, where he pa d off the Arabs w o had b en in his service and went to Jetpur and was ho p tably entertained all this time by Jadeja Kumbhaji

GUL KHAN IS SLAIN MARRIAGE OF THE BIBI SAHEBAH KAMAL BAKHTA, AND EVENTS OF YEAR 1842

The S dhi Jamad rs kept forcible po ... on of the fort of Vanthali to enforce payment of their arrears whil t Jamadars Karam lah and Othman and o hers had e tabl h d them lves

firmly in the Rang Mahâl at Junâgaḍh; but the Navâb Sâheb, who in deceit and artifice excelled Kalilah and Dimnah, induced the Arabs to slay the Jamadâr Gul Khân in the middle of the bâzâr during the celebration of the Îd, and to expel the other Jamadârs from the city by force. These men, however, took refuge in Vanthali, whither the Navâb himself went to oust them, and called to his assistance also Premji Lohânâ from Porbandar, but after his arrival they could not agree, and he was obliged to return in disgrace. Now, since no one could carry on the work of Divân or subjugate the Sindhis, the Navâb found himself forced to go to Jetpur, where he remained fifteen days, and after a thousand supplications invested the Divân Raghunâthji with the official dress of Divân, and finally brought him to Junâgaḍh; during the same year he contracted a marriage with the daughter of Navâb Ghâzial-din Khân, the Jâgirdâr of Sami, and Munjpur; the lady's name was Kamâl Bakhtâ, and the wedding was celebrated in the town of Morbi, on which occasion the Divân Sâheb Raghunâthji and Dulabhji gave large sums to Chârans and singers.

Conquest of the Fort of Sutrâpâḍâ.

After Ibrâhim and Hânsoji Pattani had expelled the author, they took possession of the whole parganah of Sutrâpâḍâ; the Divânji therefore gave orders to Parbhâshankar to come from Unâ and chastise them; and he issuing from

Unâ punished them and expelled them from the fort after a month s siege, and the author was installed there as Mutasaddi, and held the office for eight years

Meanwhile the Navâb Sâheb carried on the government of Junâgadh in a wavering manner, various factions intrigued against each other, and the Divân Sâheb Raghunâthji again resigned his office, but as the Navâb Sâheb was unable alone to conduct affairs, he found himself under the necessity for six months of paying visits to the house of Raghunâthji to consult him, and finally he again persuaded him, whether he would or not, to accept the office of Divân

Jadejâ Kumbhâji, who was a shrewd man, at the time when a disagreement had taken place between the master and the servant, obtained a deed writing over permanently the *jamâ* of Gondal and of Jetalsar, Meli, Majethi, Lath, Bhimorâ, and the parganah of Sarsâi Châmpardâ, on account of the three lakhs of Jâmis which he had advanced in Samvat 1840

Conquest of Kesoj

The Râizadah Dagoji, the Zamindâr of Kesoj, kept in his pay Arab Jamadârs and Masu'd, Omar Salom and others, as well as Bayi Khân the Makrani, and plundered the villages of Bântvâ, accordingly Lal Khân and Mukhtâr Khân implored the aid of the Divân Raghunâthji Divân Dulabhji, who considered himself as the

Naib of the Divân Sâheb Raghunâthji, sent the author with a force and artillery to the theatre of war. The first place sacked and burnt by the enemy was Agatrâi; and at the instance of the injured people I started, and fought a severe battle in the plain of the locality just mentioned, in which the Jamadâr Omar Seloni was killed, and on our side Mukhtâr Khân was wounded by a dagger-thrust, but slightly, as he wore a coat of mail. The second battle, in which about one hundred and fifty men on both sides were wounded, was fought near the village of Mavânâ; it lasted long, as the Arabs, under the protection of date-trees, firmly held their ground.

In this fight a personal attendant of the Divân Ranchodji, with Jamadâr Jân Muhammad and the Risâlâh of Omar, made great exertions, so that Dagoji agreed to pay a fine, as well as restore the plunder he had taken in the Bânṭvâ parganah. A few months afterwards he became so embarrassed on account of the pay he owed his troops, that in Samvat 1844 he sold the fort of Kesoj to the Divân Dulabhji for a lâkh of Jâmi *kodis*.

Divân Raghunâthji takes the forts of Chorvâd and Verâval, and chastises Rânâ Sultânji.

As Sanghji Râizâdah, Zamindâr of Chorvâḍ, had lost his life in the battle at Mâliâ, and his survivors were perplexed how to pay the troops,

they made over the fort of Chorvâd to Rânâ Sultânji of Porbandar, who took possession of it, and at the same time raised a quarrel with Mângrol, but the time blinded his eyes from seeing the future, and made his mind arrogant Ibrahim Khan Pattani and other rebels from the Junâgadh government had joined him and he had enlisted them in his service, and he took possession of the fort of Verâval by means of scaling ladders during the night of the 13th Bhâdarvâ in Samvat 1844 Diler Khân and Thânâhdâr Ghulâmi, the servants of the Navâb Sâheb pulled off their shoes before they had even seen the water, and sued for quarter without having offered any resistance, and issued forth, however, Ghulâmi was killed On that occasion the author, who had been for four years employed as Mutasaddi of Sutrâpâdâ, as soon as he heard what had taken place, marched at once to the fort, but before I arrived the cowardly Diler Khân had surrendered the fort When this news reached Junâgadh, Divân Dulabhji, who considered news of this sort good tidings, exclaimed—

"Will dignity or gold avail a fool?
A kick is all that he requires!"

Divân Raghunâthji and Govindji managed the army, whilst Dulabhji, who suffered much from dropsy, remained in Junâgadh and sent to them the war material they required, and took care that the Sibandis were paid Meanwhile the army besieged Chorvâd and troops having assembled

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from all parts, Kumbhaji Jadeja was fortunate enough to serve there, and the gardens of Chorvâḍ were so devastated that cows and donkeys grazed on the celebrated* pân leaves, whilst the people crawled under the shade of plantain trees.

Ibrahim Khân, who was the commander of the Rânâ's forces, one day led a sortie against the besiegers and was killed by a musket-ball, and finally on the day of Kârtak Sûd first, in Saṁvat 1845, the fort was assaulted on the side where it had been breached by the cannon on that occasion. The Navâb Sâheb and the Divân Sâheb Raghunâthji mounted the breach as a bridegroom goes to meet the bride, and thus entered the city, and after applying scaling ladders, sealed the walls. O'mars Khokher and several other brave warriors showed much gallantry. Another assaulting party was led by Sâmalji Mânkar, the maternal uncle of the Divân, which entered the fort after a few musketry discharges from their Arabs, and the garrison after a slight resistance pleading for quarter saved their lives, and the family and children of Mokâji Râizâdah, the Zamindâr of Chorvâḍ, by the intervention of Kumbhaji Jadeja, were allowed to depart honourably to Dhorâji; and from this date the government of the Râizâdahs ceased to exist in Chorvâḍ.

After this victory the Navâb Sâheb marched with his victorious army to Verâval and laid siege to it. The Jemadars Rakhiah Ker[illegible]

* Chorvâḍ is celebrated for its pân leaves.

Malik Sultân Yahia Ben Mansur and Atâji and Dawudji Kunwar defended the fort with a large garrison provisioned from the sea by way of Porbandar, and placing cannon on boats they cannonaded the camp, and also made a sharp attack on the besieging batteries, but eventually were repulsed In those times Budhanâth, the abbot of Gorakmadi, who was very liberal and hospitable, happened to die, and the Navâb Sâheb Hamed Khân despatched the author with Sheikh Mahmûd and Parbhashankar to condole with the family In the same year also Divân Dulabhji died suddenly of the dropsy on Mâgsar Wad 2nd, and although the Navâb Sâheb and the army were much distressed at the news, the Divân Raghunâthji and Govindji put their trust in the mercy of God, and continued the siege At last on Posh Wad 6th they allured to their side Ali Khân Atâji and Hansoji, and the Pattani Jamadârs, who from desire of their jâgirs and former service, turning from their allegiance joined the Navâb, and the following arrangement was made, that at midnight they should open the wicket in the gate and admit the Navâb's men The Divân Sâheb Raghunâthji in person and Divân Govindji, with the commanders of the forces Parbhashankar and Sâmalji Mânkar, with 200 Arabs, 100 Sindhis and the Jamadârs Jiva Jânkhri, Syad Salim, Syad Ali, and others, entered the fort on the west side, which was as it were the rising east of the Navâb Saheb's for

tune. Immediately on their making their attack, the garrison stood to their arms, and fought with such constancy and unspeakable gallantry that the angels in heaven were compelled to applaud their prowess. And now that the sword play ceased, they still fought with knives and daggers and blows and pushes, till their coats of mail were all rent, and the grainyard of existence was in many cases entirely burned up. In this affair Dâwudji, who was one of the cousins of Rânâ Sultânji, was slain by a musket-ball, and the garrison losing courage, fled under the cover of night. Most of them however died either of exhaustion after they had escaped and became a prey to vultures and crows, or were reduced to the most destitute condition by thieves and plunderers. In the morning, which is the time of the rising of the sun of fortune, they sent the good news to the Navâb Sâheb, who at once entered the city with great pomp and bestowed much praise on the Divân Sâheb.

After the conquest of Verâval the Navâb Sâheb proceeded with his army to collect peshkash, and then advancing by forced marches, replundered and ravaged the Rânâ's country, who being distressed to see his country thus harried, and alarmed also at the siege of the fort of Kandornâ by the Divân Govindji, who was the governor of Kutiânâ, sued for peace, and agreed to pay a *nazarânah* and a fine, and on these terms peace was concluded in Samvat 1816.

The Arab Jamadârs Zobaidi, Salih A'bdullah, Muhammad Abu Bakr, Hâmed Mohsin and Hamed Nasir with Naji had in various emergencies stood security to the troops for the payment of their wages by the Navab, who was at present also unable to pay their own salaries They accordingly kept him in close confinement at the Rang-Mahal, and prevented him getting either food or water, nor would they listen to the intercession of the Divân Raghunâthji One day, however, the Navâb Sâheb seeing his opportunity, took several of his guards into his counsel, and by a thousand artifices contrived to escape from his Arab guards Like a flash of lightning he then collected the Khânts and Sindhis from the surrounding country, by whose aid he expelled the Arabs from the town with shame and ignominy, and in this fight Utamrâm Ghodâdra Nâgar, who was a peshkâr [agent] of mine, was slain The Arab Jamadârs who had possessed the fort of Chorwâr for some little time now ravaged the country, and my maternal uncle Sâmalji encamped near Chorvâd with some sipâhis to restrain their excesses During this confusion [Divân] Govindji died, on the 10th of Mahasud, in Samvat 1816

In Samvat 1817 a great famine raged in the country, during which many persons of low caste became Musalmâns for the sake of bread, or emigrated, and Musalmâns became faithless Grass became as precious as saffron, and grain was

extremely dear; nevertheless the rayats of the parganahs of Mângrol, Verâval, and Pâtan, suffered during this heaven-sent calamity a great deal from the Arabs, but their depredations were put a stop to by the end of the year, and they surrendered the fort of Chorvâd, which was entrusted to the author, and I undertook myself to defray the pay of the soldiery. On this occasion Mehta Vâsanji Bin Vâsanji, a Nâgar, who was my maternal uncle, and Divân to the Jâm Jasâji, being on his way to Prabhâs and Prâchi, was present. The Divân Sâheb Raghunâthji having made an arrangement with his brother Morârji to divide the administration with him, took an army into the district to levy peshkash, of which however on account of the famine not much could be collected. Jamâdâr Hamid Sindhi now arrived in the Haweli parganah of Junâgadh on behalf of the Gâekwâr to collect peshkash, and when tribute was refused he commenced to ravage the country and laid waste many villages of the district of Verâval. On his return march, when he was at a distance of four kos from Junâgadh, the Arabs and horsemen who were loyal turned to attack him, and he himself was killed by a musket-ball in the conflict. This happened in Samvat 1848.

In the Samvat year 1849, on the 5th of Mâgsar, the Navâb Sâheb, with his usual faithlessness, at the advice of 'Kaliân Wânio and Mâdhurâibin

Khushalramagar, imprisoned the Divân Raghunâthji, with Bhai Morârji and their adherents Prabhashankar, Dayalji, and other Nâgars, in return for their excellent service in conquering the country, and their houses were also plundered and their treasure confiscated When this misfortune befel the family of the Divân Sâheb Amarji, the author happened to be at Chorvad, and Antaji, the brother of Morarji, was at Unâ, they both made strenuous efforts to effect the liberation of the prisoners, and attacked the Navab's men on several occasions, and under the protection of Shri Budhâ Bâvâ [the linga of Shiva in the possession of the Divan's family] in the year 1869 plundered the forts of Ghogha, Sarasiâ, Mâliâ, Kagwadar, and A'dri On the 6th of Poh Vad I plundered the village of Shergadh, inhabited by the Marvâs, and collected a great deal of booty In the fight at Kodinâr, Bhai Antaji captured [illegible] of the Navâb Saheb's jamedars and [illegible] them from thence, but a Sirdar of his army, [illegible] Madharji, the commander of [illegible], fell into a dry well and [illegible] of their lives

In fine, on the [illegible] put to death Prabhashankar and [illegible] the family of Divan [illegible] at [illegible] [illegible]

Pâtana, held in behalf of Shekh Badar-ud-din by Kâzi Abd-ul Khâlik and Shekh Mâhmud. Now as we three brothers had been expelled from the country, we did not remain at Junâgadh in spite of the attention and courtesy of the Navâb Sâheb Hâmid Khân, nor would we accept the offers of Shekh Badar-ud-din to stay at Mângrol, nor those of Dâji of Dhorâji to stay there, but yielded to the sincere wish of Mehrâwan Khavâs, the minister of Jâm Sâheb Jasâji, who had sent Mehtâ Adâbhâi with one hundred sowârs, a kettle-drum, and banner as far as Chorvâḍ to meet me, and went to Nawânagar, where I was presented with the parganahs of Pardhari and Atkôt in jâgir. As I did not return quickly, the fort of Pâtan remained without a master, and the Pâtanis, who have an old grudge towards the family of Shâik Myân [Shekh Badar-ud-din] occupying it on behalf of the Navâb Sâheb, expelled my Thânadâr Kâzi Abd-ul Khâlik from thence.

Morârji, son of Divân Dulabhji, went to Bhâvnagar and obtained four villages in jâgir, and Mangalji, son of Divân Govindji, who was of tender age, had all his gold seized as a fine (by the Navâb); he remained for a short time in the service of Rânâ Sultânji and of the Jâm Sâheb Jasâji, with a pâga of horse. The Navâb now, whilst the office of Divân at Junâgadh was jointly held by Kalyân Seth and Madhurâi, son of Khushalrâi, exacted a fine of 10 lâkhs of jâinis from the Somparâ and Nâgar Brâhmans.

In Samvat 1800 Raval Wakhtsingh began to harass the Kathis, who lived under the special protection of Junagadh Accordingly an army was sent from thence to aid them Raval Wakht singh attacked Chital which is the residence and habitation of the Kathis and the force sent in aid under Jamadar Abdullah and Chotamlal Nagar evacuated the place

On their return from a mulukgiri expedition the Navab Saheb and Kalyan Seth happened to meet Mehraman Khawas at Kalawad, on which occasion the Navab Saheb said to the Divan Saheb Raghunathji with his own gracious mouth —' I was wrong I was wrong Forgive what has passed I give you the Divanship after that he placed the hand of the said Divan in that of Mehraman Khawas saying this is a pledge on my behalf"

Madhurai, a Gujarathi Nagar, who gave vent to his high aspirations after the departure of the Divan Raghunathji although he was a duftur-writer considered himself able to discharge the functions of a Divan, and actually did so conjointly with Kalyan Seth, sharing equally in the profits In a short time, however according to the proverb that ten Darveshes find room under one coverlet, but not two sovereigns in one kingdom Kalyan Seth and Madhurai quarrelled with each other the former took refuge in the house of Syad Ghulam Mahyuddin and the latter abandoning all hopes of safety, departed at midnight

under the protection of the Jamâdârs Ahmed Omer, Sheikh Sâyd, Nâsir Yamani, and Musa Muharrir Arab, through a passage dug under the western wall, and arrived on foot with his family in Vanthali, after suffering a thousand indignities. To punish him, the Navâb dispatched an invitation to the Divân Sâheb Raghunâthji, who sent the author from Nâgar with troops, whereon the Navâb Sâheb took his station beneath the fort, and Madhurâi, being alarmed, agreed to pay a ransom in cash and evacuated the fort. He went a few months afterwards from Gondal to Baroda with Bâbâji Saheb, who had come to this country to collect the *jamâbandi*, and in course of time his previous services were taken into consideration by the Navâb, who gave him the *jâgir* and office of *daftari*, and as he had no son, his son-in-law Keshavlâl received his appointment, which he still holds.

In Samvat 1851 Mâhâdâji Sindhia procured a vakil's appointment for Madhurâi by his influence to the Court of the Bâdshâh of Delhi, and obtained through his efforts a sanad prohibiting the slaughter of cows throughout Hindustan. On that occasion he received also a dress of honour, a turban plume of pearls, a bracelet studded with diamonds, and a necklace of the same kind; earrings, anklets, and inkstand and pentray, a seal, shield, sword, Arab horse, an elephant and howda, two elephants with drums and banners, and a palanquin. In the year St. 1851 also,

Prince Bahâdur Khân Bahâdur Bâbi, of exalted fortune, was born, of his mother Rajkunwarbâi on Jêth wad 12th, the date of his birth is embodied in the word ستاور May God grant him long life

The Dîvânship of Kalyân Seṭh

When Madhurâi his rival disappeared, Kalyân Sêth, considering that the rose was now without a thorn, carried on the administration on his own responsibility In Samvat 1852 Fateh Muhammad Notyâr, minister of the Rao Saheb, came from Bhuj with a numerous army and crossed the Ran with the intention of ravaging Hallar Accordingly Merâman Khawâs invited the aid of a band of Afghâns under Sher Jang Khân Alif Khân, Zulfikar Khân, Ânwar Khân, Karimdâd Khân, and Sâheb Dâd Khân, who in the service of Malhar Rao Gaekwar, zamindar of Kadi, had acquired much fame when warring against Srimant Rao Saheb Govind Rao Gaekwar, and agreed to pay 2 lakhs and 15 000 jâmis to them as remuneration for their services He also obtained the alliance of the Navâb Saheb, who marched with his Arab and Sindhi Regiments under Mukhtiar Khân Bâbi, Jamâlkhân Balûch Hart ing Solankhi the Gr ia of Bili gam, the auxiliaries from Mangrol, the Qasbâtis of Kutiâna, the Kâthis and the pindâris Arab Beg and Jamâl Khan and joined the Nagar army at the village of Dhensari of the Ambran

parganah. Meanwhile the army of Bhuj encamped at a distance of about half a kos from us. I went with my brothers and a Risâlah of troops as a body-guard to the Navâb Sâheb; but after a while, Gajsing, the Râjah of Halvad and Dhrâṅgadhrâ, who was a relative of the Râo, arrived, and by his mediation peace was concluded, the Divân Sâheb Raghunâthji representing Nagar in the negotiation, and Kalyân Seth Junâgaḍh; a battle being thus averted, the armies separated.

March of the Navâb Sâheb against Bhâvnagar, and the unsatisfactory result.

The Navâb Sâheb marched with his army from Dhensari against Râwal Wakhtsingh, because the Râwal had conquered the fort of Kunḍla, of which place Morârji, son of Divân Dulabhji, was thânadâr, and had also taken the fort of Râjulâ. The Navâb Sâheb captured Kanyâji Gohel in the Goghâbârah, and ravaged the country of Bhâvnagar; thence he came and encamped at Chital, and collected a great number of Kâthis and ordered a march with the intention of destroying Bhâvnagar. On the other hand Râwal Wakhtsingh also came to meet him, with a large and well equipped army, and encamped in the Dhasâ plain, opposite to the Navâb's camp. For one whole day both armies were engaged and kept up a constant cannonade. The Navâb Sâheb, considering the cowardly character of Kalyân Seṭh, perceived that peace

was the only means to escape from this calamity, and therefore concluded it with the approbation of all his advisers and agreed to receive one lakh and fifteen thousand Rupees, and wrote parwânahs for the forts of Kundala and Rajulâ, and pardoned Wakhtsingh his past transgressions. To make his return to Junagadh glorious the Navâb first took possession of the fort of Mahuva which he conquered from the grâsiâ Pithavat Hâthi, after a siege of three days.

The Jamadâr Ámin cannonades Manjavadi

In Samvat 1851 Ámin Sâheb, a son of Jamadâr Hamid, became the Subah of Kâthiâwâr on behalf of the Gâekwâr, and to avenge the blood of his father [killed by the Navâb of Junâgadh] made his appearance at Manjavadi the battlements of which place he broke down with his cannon, and after taking treble the amount of the usual jamâbandi according to the rules of of Sarm Gardi, he departed.

Kalyân Seth, the Bania who had formerly been the *modi* (purveyor) of the Divân Sâheb, not considering treachery unlawful, caused Prabhâshankar and Dâyâji, confidential servants of the Divân, to be killed and thus himself became Divân, afterwards however he was so much harassed by the soldiers, who clamoured for their pay which was in arrears that he spent the whole rainy season under a thousand difficulties in the jungle of

Kantoliâ, and desired in some way or other to lessen the glory of Junâgaḍh. With this view he incited the Navâb Sâheb to conquer the fort of Dhândhalpur, the zamindar whereof was the Kâṭhi Golaḍ Khavaḍ, but after a siege of two months, he was forced to retire unsuccessful. When he arrived in Junâgaḍh, the Arabs assaulted his house for the payment of their wages.

THE DIVÂN SÂHEB RAGHUNÂTHJI IS RECALLED FROM NAGAR.

When the Navâb Sâheb perceived that not one of the pillars of the State was able to extricate him from this difficulty, in Saṁvat 1857 he despatched some of them, such as Jamiat Khân Shirvâni, Mûlchand, Hayât Khân Baluch, Amarji Jhâlâ, and others to Nagar with letters to the Jâm Sâhib Jasâji, declaring that he would confer a great obligation upon the Navâb by sending back the Divân Raghunâthji; accordingly the latter, although aware of his master's fickle temper, and of the envy of Wâniâ Karsandâs, of Nâgar Kâhandâs, Âzam Beg Chelâ, and others, he took into account that sincere excuses had been made, and that it was his duty, whether he liked it or not, to comply with the wishes of his old master, and went to Junâgaḍh, where he collected an army and took up a position at Vanthali, with the intention of subjugating both Kutiânâ and Bântwâ.

The author had been for two years at Porbandar, to which place Prabhudás and Kamál Chela were sent to recall him, and on the occasion of his departure the Rána presented him with a dress, a necklace of pearls, a palanquin and a litter. When I arrived at Ránáváv, the cultivators of the Mahiári parganah complained that Kalyán Seth had plundered them and carried off much property. To break his power I accordingly engaged the services of the Jamadárs Muhammad Násir Boriq, Shikár Khán, Sardár Khán, Gulbáz Khán, Muhammad Pafia, Morád, Thor Murád Khán Mekráni and many others and encamped at Meth Kotadá. Hereupon Mukhtár Khán Bábi lost heart and came to my tent repenting, separated from Kalyán Seth, made peace, left his son's wife to the Naváb, and departed for Pantwá after receiving a safe conduct.

Reduction of the Fort of Kutiána

During the 14th night of the dark half of Asu of Samvat 1807, I placed ladders against the north wall and entered the fort of Kutiáná with the Afghán and Arab Jamadárs and the Sipáh Sálár Prabhudás Nágar. Kalyán Seth, however, came to meet us, was defeated and besieged in the Káli kotah. Meanwhile the Diwán Sáheb Raghunáthji, who was stationed at Wanthali and passed his time between fear and hope, heard of what had taken place and advanced. As I was harassing the foe with artillery from the towers and house tops

in various directions, and was not expecting or needing any assistance, he encamped with his force near the Bhâdar river. Three days after the Jamâdârs Yahya and Nâsir Yamâni, with Gangasingh and Khandan and Ghiga, Hâmad Sindhi, and many others, sued for mercy and came out. The Divân Sâheb left the settlement of this affair to myself, and marched off with his force to collect the jamabandi, accompanied by Kûnwar Devâji Jâdejâ, and levying *peshkash* as he proceeded, finally reached the Dhandhûkâ frontier, as his father had been in the habit of doing, and encamped in the Limbdi pargana, where he took up his quarters. Kalyân Seth, being distressed and reduced by the war, was taken prisoner with his wife and family on the 3rd of Mâgsar Sûd of Samvat 1858 and placed in confinement at Kandorna; but Muharriz, the Arab Jamâdâr, held out in the fort, and was suffered to depart on being paid the sum of 22,000 Jami koris, which was due to him as wages. Kalyân Seth, with his whole family, was conveyed to Patan Div, where the Navâb Sâheb was at that time residing. He honoured me by marching one kos to meet me, and made enquiries about the conquest of Kutiânâ, which I narrated to him in the following terms:—"We beleaguered the citadel during a whole month from four sides, and poured fire into it from cannon and muskets, but as it was extremely strongly built of hewn stone, the cannon balls took no effect. Accordingly I dug a mine on the east and another

on the west, and it so happened that the latter was on the same spot where formerly the Diwan Saheb Amarji had dug one when he besieged Hashim Khan; this mine I abandoned and filled the eastern mine with gunpowder, but got no chance to blow it up. For one night Murad Khan Makrani set the gate of the fort on fire. Next day after battering down the battlements of the fort with my cannon, it was my intention to place ladders against the walls of the fort and to scale it. Kalyan Seth however being unable to hold out longer hung out a flag of truce and surrendered himself with his whole family, whereupon the fort came into the possession of this Sirkar. On hearing this recited, the Navab Saheb was greatly pleased, and extolled my bravery and courage. Kalyan Seth was again delivered into my custody and dying by the decree of God in prison [illegible] works. The forts of Chorwad and [illegible] held by Lakhmiprasad the son of Kalyan Seth were then taken possession of and surrendered [illegible] to the officer of the Navab Saheb, then I took leave and proceeding by quick marches [illegible] arrived at Limbdi and there [illegible] the Diwan Saheb Raghunathji. At that time (in Samvat 18[illegible]) the army of the Gaekwar [illegible] to [illegible] Mr S[illegible] [illegible] the English Government. Accordingly [illegible] with the [illegible] At

this time vakils arrived on the part of both Malhâr Râo and the Srimant Gaekwâr to ask for aid, but it so happened that in our doubt as to which would be successful, we ended by joining neither and marched back to Junâgadh. In a short time, after severe fighting, the army of the Gaekwâr conquered the fort of Kadi, Sivrâm, the commandant, and others who were in the service of Malhâr Râo, fled and dispersed in the surrounding districts, and when Malhâr Râo perceived that there was no way of escape for him, he went to the tent of the general and begged for quarter; his brother Hanmantrâo departed to the territories of Bhuj, and he himself received the parganah of Nadiyad from the Gaekwâr government. Nevertheless two years afterwards, in Samvat 1860, Malhâr Râo fled to Kâthiawâr, where he engaged the services of all the desperate characters out of employ, such as Jamâdâr Umar Hâmid Umar, with other Arabs and Sindhis, and became the centre of rebellion and raised disturbances. He plundered the country, but the zamindârs did nothing to defend the honour of the Gaekwâr, and at last the army of the latter marched against him under the command of the Divân Sâheb Vithal Râo, and pursuing him closely captured him on the plain of Bhâvnagar and surrendered him to the English, who carried him to Bombay, where he died.

In Samvat 1859 I was collecting tribute in the parganahs which did not regularly

pay tribute and levied double the usual amount when I was met in the vicinity of Dhrângadra by the army of Commandant Sivrâm and of Hanmant Rao but they were unable to hinder me in any way Mukand Rao Gaekwar rebelled and raised a disturbance in the fort of Amreli and excited a great sedition in the country He captured the Nagar Desais of Wanswad and demanded from them a ransom To punish him I marched by the command of the Navab Saheb with an army, and after a week s siege liberated the Desais and expelled Mukand Rao who marched away in repentance and distress In Samvat 1860 Babaji Saheb the Divan of the Gaekwar passed through this country with an army numerous as locusts and levied thrice the amount of money Commandant Sivrâm had been in the habit of taking Babaji also besieged the fort of Vanthali for two months ineffectually Accordingly he marched off in great dudgeon and plundered the surrounding country as far as Patan Dev and hindered the pilgrims from visiting Sri Somnatha the author followed him everywhere with a numerous army fighting with him continually finally obtained from him all the deeds of agreement to pay tribute which he had extorted from the people and taking tribute only according to the custom of the country he returned From the time of Babaji Saheb the tribute of this country was raised to thrice its former amount

During Samvat 1861 whilst the author

was away as far as Râjkot and the Sarvaiya country to collect *peshkash*, Âzam Beg Chela, Karsandâs a Vaniyâ, and Kâhandâs induced the Navâb Sâheb to take part in carousals and drinking bouts, with music and dancing and singing, and administered the affairs of the state as they chose, and at their instigation the Navâb Sâheb mortgaged the parganah of Kutiânâ to the Divân Sâheb Raghunâthji, as security for the new debt of ten lakhs of jâmis which he owed him.

In the year 1862 Khima, Bhojâ, Karnâ, and other mehtâs, being disgusted with the tyranny of Karsandâs, took refuge at Kutiânâ, but afterwards took up a position at Drâphâ, from which they made predatory incursions. At last, after paying a fine, they were allowed to return to their former posts.

Mehtâ Revâshankar bin Trikamdâs, with Dâyârâm Nâgar, administered the office of Divân for three or four years, but only in name and under the dictation of Karsandâs, and Âzam Beg led out the army to levy jamâbandi but did not even annoy an ant. This fitful and unpromising administration lasted two or three years, and from that time the marching out of armies from Junâgadh for the mulukgiri expeditions was put a stop to, and giving up the right of collecting the jamâbandi, they received a fixed amount from the English Government. In the year 1864 Mehtâ Revâshankar and Madhurâi arrived on the part of the Nâvab Sâheb at Kandornâ, whilst I was like-

wise there paying my respects to Colonel Alexander Walker. The Divân Sâheb Vithal Râo, who bore a grudge towards the Divân Sâheb Raghunâthji, because he had hindered Babaji Sâheb from conquering the fort of Vanthali and from paying a visit to Somnâth, and because he himself aspired to obtain possession of Junâgadh and to turn out the said Divân, calumniated him to the Colonel Sâheb; the latter, however, being as it were the Nushirvân of the period, gave the following plain answer:— An explanation will be asked about the [illegible] necessary to the

change with the times, ready to take offence, and slow in action So excellent a sovereign is rarely seen in this world

Navâb Saheb Bahâdur Khân bin Hâmid Khân Bahâdur Babi

This young prince with his mother Râjkûnwar was kept at Patan, because on returning home *after a certain marriage procession which he at* tended on foot in the town, an Abyssinian boy in his service placed an earthen pot full of fire-wood close to the Navâb s palace and setting fire to it fled As the Navâb Sâheb experienced much inconvenience by this fire, he con sidered that the boy had been instructed to act thus by his mother and therefore removed the prince to Patan. After his father's death, however, he was brought back to Junâgadh by the Jamâdar Omar Mokhasam, Âzam Beg Chelâh, Kalyândâs Vashnav, Mugatrâm Bakshi, Jhinâ Mehta, and others, and ascended the throne in his 18th year, 9th of Phâgan Sud, Samvat 1867 (A D 1810)

The Divân Sâheb Raghunâthji had been living for seven years at Kâtiâna, he kept his family at Mângrol, and enjoyed the jâgir of Rânpur from Nagar But now Omar Mokhasam, Hâmid Amru, Sâlim Bin Hâmid, Hasan Abu Bakr, Karsandâs the Bâniâh, Kalyândâs Vashnav, Mugatrâm Bakshi, Jhinâ Mehta, Vâghji Desâi, and others,

arrived in Kûtiâna, and with a hundred solicitations, promises, and oaths upon the Korân, and on Jamial Sháh Pir, carried him to Junâgaḍh to be Divân. On his arrival the *Bâi* Sâhibah Râjkûnwar, as well as the Navâb Sâheb Bahâdur Khán, received him with great kindness, but often repeated that in these times the power of the Gâekwaḍ and of the English Sarkâr was greatly on the increase, moreover that the State was encumbered with a debt of a karôr of jâmis due partly to the army and partly to the mutasaddis, and that no other man except himself, whose family had occupied the Divânship for fifty years, could carry on the administration of the Government properly. The Divân Sâheb Raghunâthji, true to his salt, accepted the office in perpetuity for himself and his descendants.

In Saṁvat 1868 Carnac Sâheb and *Gangâdhar* Śâstri, who were both in appearance and in reality distinguished men of the period, arrived with an army and brought also Śrimant Fatehsing Rao Gâekwar Sena Khás Kheyl himself, with the Divân Sáheb Vithal Rao, the Jemadâr Amin Sâheb, Mir Sâheb Kamâlu'd-dîn Husain, &c. to attack Navânagar, because one of the Arab Chokidârs of the fort of Modpûr had unjustly killed one of the English Sâhebs; but the Jâm Sâheb of Nagar was so jealous of his own rights that he refused to give up the murderer in spite of the pressing demands of the English. When the army of the

English and of the Gâekwad departed from Nagar, they marched to Lâdwad, which is four kos distant from Junâgadh, and encamping there set forth their claim for a Nazarânah from Bahâdûr Khân on account of his succession to the throne On that occasion the Divân Sâheb Raghunâthji took care of the defences of Junâgadh, and the obstruction of the roads, the erecting of thorn thickets, and the destruction of the water courses as dictated by foresight, but the sequel proved that all precautions of this kind were useless, for Mr Carnac was of a kind disposition, and enmity was soon turned into friendship Gangâdhar Shâstri took the Divân Raghûnâthji and the author to see the wedding of the daughter of Divânji Sâheb Vithal Rao at Amreli, where they assisted at the festivities usual among Amirs, and received presents of dresses, ornaments and food—every guest being presented with cash and other articles according to his position in society, also the mutasaddis of the Navâb Sâheb's private household made their appearance, and came to exchange presents, not suspecting any harm to their master's affairs, they had set on foot thousands of intrigues against us, and considered that if a settlement with the Navâb were to take place by the mediation of the Divân Raghunâthji, his family would rise in importance, which would be a loss to them Accordingly they had brought letters from the Navâb Sâheb Bahâdur Khan, addressed to the

Hamid, and others in his interests; he obtained also aid and countenance from the Divânji Sâheb Vithal Râo, and carried on the administration of the Navâb Sâheb's government; and got the control of all the thânahs into his own hands, but alienated the parganah of Amreli and Kodinâr to the Gâckwâr by way of securing his good graces, and with the aid and co-operation of the Divânji Sâheb Vithal Râo most ungratefully tried in every way he possibly could, to injure the Divân Sâheb Raghunâthji.

THE TAKING OF KUTIÂNA.

The Divân Sâheb Raghunâthji went for the purpose of performing ablutions in the Godâvar-Gangâ at Nâsik Trimbak, whilst the author went on pilgrimage to Bêcharaji Mâtâ, Sidhpur and Ambâji. The Navâb Bandah Ali Khân, zamindâr of Khambhât, at Sidapet Bharoch, Resident Romer Sâheb, Agent at the port of Surat, with Carew Sâheb, who were all men of noble disposition, and the râjas of every locality, received the Divân Sâheb Raghunâthji with honours, feasted him, and gave him escorts through their dominions. Carnac Sâheb, who had once been our guest at Kutiâna, said at the second interview:—"O Divân Sâheb, you are attached to the Honourable Company Sarkâr, and you, as long as you live, and your children afterwards, may expect favours for a long time." In fine this Jâtrâ cost forty thou-

sand Rupees Gangâdhar Śâstri, who had formerly at Amreli kissed the feet of the Divân Sâheb Raghunâthji, and who had now gone as Vakil to the Court of Śrimant Amratrao at Pûna, sent him an invitation to come there, but no meeting could take place on account of the hot season, and Gangâdhar Śâstri himself was killed in that country When we two brothers returned (from the pilgrimage) and arrived in Amreli, we thanked the Divân Sâheb Vithalrao for the hospitable treatment we had met with at Perin Pâtan from Nâgars Mûgatram and Motibhâi, and Nânâbhai the Majmûdâr, and from Bandûji the Mukâssahdâr, and from Bahâdur Singh the wine seller

The Divân Sâheb, unwilling to practice treachery, and out of regard to Jamâdâr Omar Mokhâsam, entered into negotiations with Ballantyne Sâheb, for we considered the English Government our protector But he (Ballantyne Sâheb) did not act according to his own will, but his mind was entirely under the influence of Sundarji Khatri, and he caused the parganâhs which we held in mortgage for the sum of 10,000 jâmis and for the firm of which I had paid a sum of 70 000 jâmis, besides the *chanim verâ*, to be restored to the Navâb The Divân Sâheb, who relied on the favour of the English Government, when he saw Ballantyne Sâheb no longer showing kindness to him, became helpless, and was unable to offer any remonstrance

and had by degrees become the agent of Ballan tyne Sâheb. And Ballantyne Sâheb had mad his agent, as it were, a Shâh Bâlâ whom Hindu send in front of the bridal procession as it passe through a city, and send with him their sons and daughters in gorgeous array: nevertheles he derives no advantage from the office o Shâh Bâlâ nor from the borrowed clothes and jewels with which he is decked, except the name.

But this Sundarji assumed the title of Subah, and by false and lying representations had frightened or cajoled all the world, and thus collected much gold. Since he was a sincere friend of the Divân Sâheb, he made an ally of him in this matter, and accordingly the author of this book, and Mugatrâm and Amrullah, repaired to the camp to see Ballantyne Sâheb. At this time the Arâbs had been expelled from Nawânagar by order of the English Government, and then Ballantyne Sâheb, according to the agreement made, came to Junâgadh with his army, and Aston Sâheb, who was in command of the troops, entered the city with a body of soldiers and two guns, to expel Jamâdâr Omar. This Jamâdâr, whose prosperity was thus cut short, was thus expelled the city with concealed face and bare feet, and after a time the affairs of the Jamâdârs were settled through Ballantyne Sâheb, as follows.

Jamâdâr Omar was granted the villages of Timbdi and Pipliâ, and one lakh and fifty thousand

jamis by fixed instalments Hasan Abu Bakr received 40 000 Jamis (koris) and Salim Hamid obtained the village of Sangawari, and they wrote bills of release for the moneys due to them as salaries, and their vakils took their leave After this the Divanship of Junagadh was again given to the Divan Saheb Raghunathji, through the intervention of Ballantyne Saheb who informed the Navab Saheb that it was the order of the Sarkar Company Bahadur, that he should permanently fix the office of Divan in the family of the Divan Saheb Amarji In this year the English Government conquered the fort of Anjar, but after some time they restored it to the Rao Saheb by way of form

DISMISSAL OF DIVAN RAGHUNATHJI IMPRISONMENT AND SLAUGHTER OF ATITS

Sundarji Khatri who entertained ambitious designs instilled into the Navab's mind a desire for the recovery of the forts of Dhoraji Upleta and Mangrol the remission of a debt of fifty lakhs jamis (koris) due to the Mutasaddis and the restoration of the jagir of Balasinor in this manner he gained over the Navab to his side and alienated his favour from the Divan Saheb—

> Whoever came built him a house
> But went again and left it to another
> Who likewise acted in the same manner,
> So that the habitation belonged to no one

In Saṁvat 1874 Shekh Amrûllah, who was originally an indigo dyer, and who had been allowed by the deceased Divâṇ Sâheb Amarji to establish himself in the town, and who had by his trade in rich Ahmedâbâdi cloths and all kinds *of stuffs, gradually wormed himself into the Court* of the Navâb Sâheb, and into the favour of the Masâhebah Râj Kunwar, succeeded at last in attaining the rank of companion (*Musâheb*) to the Navâb Sâheb, and with Mugatrâm Bakhshi was despatched through Sûndarji to Ballantyne Sâheb with a nazarana of twenty-five thousand rupees in order to obtain his permission to put some old Mutasaddis out of the way who were stumbling blocks to the new Divân, and in order that the full and untrammelled authority of Divân might devolve on Sûndarji, and Ballantyne Sâheb, who was anxious to advance the interest of Sûndarji by every means in his power, immediately consented, and on the arrival of Amrûllah and Mugatrâm, the Navâb Sâheb threw Mehta Amarji Bin Rudrâji Jhâlâ and Mulchand Hematrám Nágar into prison, on which the Sanyásis of Śrî Trinetra Mahâdeva and the wine-sellers and Sayyids of Junâgaḍh who were their securities, issued forth from the city and commenced to sit in "dhornâ."* The Navâb Sâheb sent out Shekh Amrûllah, Miân Abd-ul-Qâdr, and Jhinâ Mehta,

* This strong expression is wanting in the translation from the Gujárati.

with Mugatrâm Bakhshi, to satisfy their demands, but as they would not listen, he sent Shahâmat Khân Bâbi, Jamâl Khân Baluchi, and others, with armed men to the number of a hundred, to kill them The Sayyids considered life sweet and honour bitter, accepted terms saying "we seek safety from God, but they shed the blood of the Sanyâsis and wine sellers except one of them, a strict performer of penance, who was dragged to the Uparkot and slain there

In fine, since Ballantyne Sâheb was an accomplice in this evil action he instituted no inquiries regarding it, although he came often to Junâgadh to make new arrangements, once he even invested Prabhudâs Nâgar of Bânsâri with the dress of Divân on his promise to pay one half of the debt due to the mutasaddis in eight years, by twenty instalments, in the same way he caused the pay of the sipâhis to be liquidated but Prabhudâs was likewise unable to keep the office longer than a week or two.

In Samvat 1875 (A D 1819), on the evening of the 9th Jesht Vad, such an earthquake took place that high edifices fell down, the surface of the earth burst, and water gushed forth from it, many persons were buried under ruins, and the next day the earth again trembled, and it appears to have been an earthquake felt over the whole world

The Navâb Sâheb entrusted for the second

time Ratansi and Hansraj bin Jethâ Khatri with the collection of the jamabandi in the whole country of Kâṭhiâwâr, which had fallen into arrears for ten years, in return for their aid in expelling Jamâdâr Omar, though the Divân Raghunâthji had effected this at the cost only of a lakh and a half of rupees.

Sûndarji also, in his desire to obtain the office of Divân, caused an agreement to be made whereby a lakh of jâmis for vakil's expenses were settled as an annual payment to the English Government, and as security ten villages of Jetpûr and 63,000 jâmis ready money were respectively written over and paid, and the provisions in the bond regarding interest were expunged.

The Divânship of Sûndarji.

Sûndarji Shavji a Khatri had several times come with Ballantyne Sâheb to Junâgaḍh, and in Saṁvat 1876 he obtained the farm of all the parganahs from the Navâb Sâheb for a period of ten years, on condition of paying an annual sum of nine lakhs of jâmis, besides defraying the *ghanim vero*, and Ballantyne Sâheb stood security for him as to the Divâni, and although the said Sûndarji had formerly sworn that he would protect the Divân Sâheb Raghunâthji, he on this occasion entirely omitted to do so, and even contributed to his being dismissed. Sûndarji left his nephew Hansrâj at Junâgaḍh itself to conduct affairs, and admi-

nistered the state under the protection of Ballantyne Sâheb In this year the latter also issued a proclamation that the Sarkâr Company Bahâdur, after fighting with him, had extinguished the Government of Srîmant Bâji Rao the Peshwâ, which had lasted during one hundred and twenty years at Pûnâ, and had on several occasions vanquished the imperial troops (of the Emperor of Delhi)

DEATH OF THE DIVÂN SAHEB RAGHUNATHJI

In Samvat 1875, on Âsso Sûd 10th the Divân Sâheb Raghunâthji, successor to the Divân Amarji, departed to Kailâsa, at the age of 56 years and many persons who had enjoyed of his bounty for a long time were much distressed He was a worshipper of Sankara liberal, brave, upright, veracious, skilled in business, protector of the raiyats, in military affairs, in the mulukgiri expeditions, and in manœuvering the army he cannot be said to have been inferior to the late Amarji The world bewails his loss, and at Benares several Sannyâsis subsist comfortably at his expense He built the temple of Sri Bûdhalâwa mentioned in the account of Mangrol as well as the bathing kûnd called Sarasvati kûnd, and a dharamsâlâ at Pâtan and he caused *Gayatri purshacharan* to be performed, and the pilgrims who resort to Benares enjoy the allowance of food he has made for them

Wedding of Kesarbâi.

In Saṁvat 1876 Kesarbâi, daughter of the Râo of Kachh and sister of Rao Sâheb Bhârâ, the Râja of Kachh-Bhuj, was married by the Navâb Sâheb Bahâdur Khân, Bahâdur Bâbi, on which occasion the gates of liberality were opened to the inhabitants of the world and presents were made to dancers, singers, courtesans, story-tellers, Bhâts, Chârans, Faqirs, Sayyids and Sheiks of the surrounding districts. Everybody obtained more than he expected, and many presents consisted of ready money, goods, horses, camels, and rings for feet and hands, made of gold and jewels. Eatables were also distributed, with opium, (drinks) of various kinds and medical confections. Betelnuts, cardamoms, cloves, and spices were distributed in such quantities that the poor folk sold them in the bazâr. From Kachh, furniture was brought with a female elephant, horses, camels, chariots, cows, sheep, male and female slaves, clothing articles of gold embossed with jewels, some of cast and some of hammered gold, and the articles of furniture amounted in value to five lâkhs jâmi koris.

After Ballantyne Sâheb, Barnwell Sâheb, with Chotâlâl, a Gujarâti Nâgar, who was his divân, came as Political Agent in Kâṭhiâwâr, and as he happened to be near Jetpûr, he came to the marriage-feast at Junâgaḍh on the invitation of the Navâb Sâheb, on which occasion Hansrâj

(nephew of Sundarji Khatri) made himself v[illegible] useful by his activity The above lady lived [illegible] four years after her marriage

INTERVIEWS WITH THE GENERAL SAHEB (GOVERNOR ELPHINSTONE)

In Samvat 1876 (A D 1820) the marri[illegible] the daughter of Dalpatram was celebrate[illegible] well as the *rastu* (opening) ceremonies wh[illegible] were performed in the temple of Sarasvati [illegible] the gate of Hatakesvar Mahadev and the [illegible] temples built around it. Since, however I[illegible]

passeth away. He departed and left a good name behind him. When I went away he assured me of the friendly disposition of the English Sarkar, and told me to be under no apprehensions of injury from any of the rulers of this country, and presented me with costly dresses of honour. After my return to Junâgaḍh, I completed the marriage ceremonies of Kasibâ (the daughter of Dalpatrâm) together with the repast, she being weighed with gold and silver in the handsomest manner. This took place on Maha wad 7th, September 1877.

Capture and Release of Grant Sâheb.

When the Grasia prevailed, Bâwâ Wâlâ, a Kâthi, captured Grant Sâheb on the Koḍinâr road, and carried him off into the hills, whether he would or no, as his guest, and for several days took him about the forest and jungle. On that occasion (Major) Barnwell Sâheb, who was coming this way, wrote a letter from Ahmadâbâd to the author without any previous acquaintance, and merely on the strength of my friendship towards the Sarkâr Company Bahâdur, requesting me to effect the release of Grant Sâheb. I immediately despatched one or two men to the outlaws, and they brought me a letter from Grant Sâheb from that place, but as I possessed no acquaintance with the English language, I had recourse to Bhavânidâs, the Munshi of Ballantyne Sâheb, who informed his master of the matter. The

Sâheb, afraid lest I should effect his release and thus gain renown, sent Hansrâj with numerous troops, both horse and foot, and obtained the release of Grant Sâheb from captivity in exchange for the pargnah of Vishwadar, and in course of time Bâvâwâli, son of Râning, himself was killed by some of his enemies and Vishwadar reverted to its lawful owners.

Expulsion of Mr. Anderson from Dwarka, and Punishment of the Wâghers by the English.

Handy Sâheb (Anderson) and Muhammad Âti Mûllah were the Thânahdârs of the Company at Dwarka and Beyt, but the Wâghers and Sangrâm Râja of Beyt rebelled and ignominiously expelled them from the fort. In vain did Muhammad Âti Mûllah shake his beard, the cow-worshipping Wâghers gave them no time to put their shoes on, plain daylight became as dark to them as a midnight of the rainy season, and without reflecting on the disgrace, both Handy Sâheb and Muhammad Âti Mûllah came and paid their respects to Ballantyne Sâheb at Junâgadh. Shortly afterwards the English army went and so chastised the Wâghers, that many of them were precipitated into the bottomless pit of [illegible]. Râjâ Sangrâm was captured and safely brought to Surat, and was afterwards sent back to his country again with a small pension and bound over to keep the peace; and they also M[illegible]

Mânik and many other Wâghers in the Gomti river, and the survivors were treated mercifully and granted their former jâgirs, and this mahâl was bestowed anew on the Gâekwâr.

CHASTISEMENT OF THE KHUMÂN KÂTHIS BY THE BRITISH.

Jogidas and Hâdo Khûmân and others had for a long time been in outlawry in the country of Râwal Wakhtsingh, who called the English army to his aid. It was under the command of Stanhope Sâheb, and although its movements were rapid, no stop could be put to the depredations of the rebels, who were at last subdued by the skill of Barnwell Sâheb. He being a man of experience, able to impart wisdom to Loqmân, he took into custody some Kâthis of Jetpûr, who were relations and securities of those outlaws, and Chelâ Khâchar of Jasdân and Harsûr Wâlâ of Bagasrâ, and Dânta Kotilâ the zamindar of Dedân, and imprisoned them and attached their estates. He also took possession of the fort of Jetpûr and compelled them to produce and surrender the Khûmâns, whom in Saṁvat 1882 he handed over to Râwal Wajesingh (of Bhâonagar), and then he restored Jetpûr, Bagasrâ and Jasdan to their former lords.

Barnwell Sâheb, one of whose innate qualities was to bestow favours, procured for the author in Saṁvat 1878, the farm of the tâlukâs of Râjkot

and Sardar to be held for seven years (for a fixed rent), and in Samvat 1880 he procured for me the farm of *Dhoraji and Upleta* and Mehta Amarlâl and Raghunâthji Vasavada were appointed managers on my behalf

In Samvat 1879 Sûndarji Khatri who had just returned from a pilgrimage to Hardwar died at the port of Mandvi in his own house. His nephews Hansraj and Ratansi who managed the affairs of Junagadh and of Bhûj, in the pride of their prosperity, cared very little for the Navab Saheb or the Jam Saheb they sat on an equality with them in the darbar, and tyrannically robbed the helpless raiyats of much gold and despised the N[illegible] now when their patron (Ballantyne Saheb) was removed from Kathiawar and obtained an appointment at S[illegible] as Political Agent [illegible] the Navab was not successful in [illegible] the [illegible] of B[illegible], of which Sundarji had [illegible] him out horses, and on which acc[illegible] Sundarji had taken from him much cash [illegible] and beautiful [illegible], inc[illegible] up [illegible] them and [illegible] Saheb, and [illegible] Saheb gave [illegible]
[illegible]

ill. Immediately after his expulsion from Junâgadh, Hansrâj obtained from the Jâm Sâheb the farm of the Nawânagar estate for a period of ten years, in consideration for an annual payment of seventeen lákhs and thirty thousand jâmi koris, and he received much assistance from Barnwell Sâheb. Hansrâj and Devshi claimed from the Jâm twenty-eight lakhs of jâmi koris on account of the nazarâna of eight lakhs and fifty thousand rupees which they had agreed to pay the English Government on account of Jodia and Balambhâ.

In Saṁvat 1885, when Blane Sâheb was appointed Political Agent, who could not distinguish between truth and falsehood, and who was of a very harsh and self-willed disposition, Hansraj lost much both by the farm and his other accounts. In short, he was disgraced, and since he had been occupied in farming and managing districts, his private trade had passed to other hands. The crow, in trying to walk like the partridge, forgets his own mode of progression. Mr. Blane now rooted out all the Khatris and withdrew the security and promises of the Company Bahâdur both from them and others in the Kâthiâwâr zillah, who had been relying in safety on the English Government.

Afterwards, since the change of Barnwell Sâheb, the officials of the English Government who

have come to this zillah (whether Europeans or Hindus) are indeed our friends, but not the friends of justice

> Expect not fidelity from bulbuls,
> They every moment other roses court

Death of Kesarabai, and Murder of Ahmad Khan Faqir

Kesarabâi the sister of the Rao Saheb Bhara and spouse of the Navab Saheb Bahadur Khan departed about this time to the regions of Paradise

Ahmad Faqir, a disciple of Mohkim ud din Panjabi, happened by the decree of God to ingratiate himself so much with the Navab Saheb that he began soon to address him as his spiritual director and his *qiblah* politely bowing to him all the while in every conversation, by degrees however Makdhum Mian Chishti Ismail Khan Sayyid Karwa, and Fateh Khan entered into a conspiracy to ruin him They brought Devasi bin Sundarji, who possessed the nature of a devil with Sundarji Sangvi, who excelled Kalelah and Demnah in acuteness, and Sayyid Karwa from Rajkot to Junagadh and induced them to murder Ahmad Khan (because he had been concerned in the dismissal of Seth Sundarji from the Karbariship of Junagadh) The murder of Ahmad Khan was perpetrated on the 4th Muharram A H 1240 (Samvat 1880), and as a punishment for it, Che-

lah Esmâyl Khân and Kadava were one year afterwards expelled from the town; Makhdûm Chisith was, after a captivity of one year, compelled to pay a fine of sixty thousand jami (koris), and after giving securities, was allowed to depart to Nagar; but Fateh Khân suffered capital punishment.

EVENTS OF SAMVAT 1880.

The General Sâheb met the Navâb Sâheb (in Saṁvat 1880) at Kâtharota, and as the author was farming the revenues of Dhorâji and Upletâ, he also obtained the felicity of an interview on the 14th of Mâhavad.

After the murder of Ahmad Khân, his son Yusuf Khân received two villages as an inâm from the Navâb Sâheb, and went to his watan, but Devaśi Seṭh returned unsuccessfully to Râjkot; but Miân Hasan bin Nathu Miân, who was also one of the disciples of Mohkim-ud-din, attained the dignity of spiritual director to the Navâb, and gained over Sundarji Sangvi to his side, and administered the affairs of State on his own account. Meanwhile Miân Kamar-ud-din, the successor of Barâ Sâheb, who had been the spiritual guide [*pir*] of the Bâbi dynasty, fell into neglect; and the Navâb Sâheb became very fond of listening to songs and music, of dancing, drinking, eating forbidden things, associating with rosy-cheeked women, and attending combats of buffaloes and

rams, often changed his servants, and allowed Hasan Miyân and his vakils to administer the affairs of State sitting in some shop in the bazar. Lastly Lakshmidâs Seth, Khushâl Chamnurai, and Bhûpat Rai Desâi, and Govardhan Seth and the sipâhis who were followers of Ahmad Khan, were kept for two months in prison.

Mehta Govindji bin Amarji bin Rûdraji Jhâlâ, a Nâgar, was formerly the Mutasaddi of Mângrol and Kesod. Ahmad Khân considering him a fit puppet, caused him to be appointed Divân in Samvat 1881, but he administered affairs dishonourably, and thought solely of amassing money.

Highway robbers from their haunts about Mount Girnâr, infested the parganâhs of Hâlâr and Dhorâji, the inhabitants of which they plundered. They also ravaged the place of the Atits of Sri Trinetra Mahâdeva, which from ancient times is the ornament and honour of this country, and under the direction of Ahmad Khân, Hamir the Sindhi robber got hold of many lakhs worth of plunder from the monastery. Lâlugar, the helpless mahant of this monastery, being reduced to great distress by these depredations, preferred his complaints to Captain Barnwell, but the sowârs of the Navâb Sâheb with several Atits who had a dispute about their hereditary property, pursued him and brought Lâlbângir having captured him near Dhorâji.

These complaints Barnwell Sâheb sent me from Dhorâji. I at once sent a hundred men to their aid, and rescuing Kaliângar from Jamnâwar, where he was kept a prisoner, I sent him to Râjkot.

Barnwell Sâheb, being apprised of these disturbances, despatched Captain Wilson Sâheb with a regiment to overawe Junâgaḍh, in the vicinity whereof it remained encamped for two or three months, and at last the Navâb Sâheb went himself in person to Wanthali, agreed to restore the property taken by the robbers (from the temple) and to pay a fine of six lakhs and eighty-five thousand jami koris.

At that time the news arrived that English troops from Madras and Calcutta were invading the Kâmrup country, known as Barmâ, and situated between Calcutta and China, where the inhabitants profess the Buddhist religion. At the first battle, the army took possession of Rangun, but on account of the great mountains, brambles, sorcery, epidemic diseases, and the consequent difficulty of carrying on war, they returned after having conquered a portion of that country.

Ranjit Singh the Sikh first conquered Multân and afterwards Kashmir and Âtak by the strength of the sword; he had also occupied Kâbul and Peshâwar, but was unable to keep them.

Some freebooters of the Miyânâ people of Sindh invaded Kachh under their commander Fateh Ali, who on hearing that the English Sarkâr

intended to march troops against him despatched his vakils to Bombay and sued for peace

In Samvat 1881 so great a famine raged that beasts went in search of grass to the meadows of the king of death and many human beings died from want of bread and emaciation In this year also the excellent and high minded youth Sambhuprasad who was the shining lamp of us three brothers withered away from the fierce wind of death on [illegible]th of Jeshth sudi, but man is unable to contend with fate

In the year 1882 Govindji Jhala (whom Ahmad Khan had always been in the habit of addressing insultingly and replying to reproachfully, and who had moreover, fallen into disgrace and oblivion like an owl), now after the murder of Ahmad Khan and through the recommendation of Barnwell and Blane Sahebs as well as by the good pleasure of the Navab Saheb obtained for the second time a contract for the farm of the revenues of Junagadh for ten years under the guarantee of the Company Bahadur Some time afterwards however the Navab Saheb was displeased because the raiyats were oppressed by Govindji Jhala and at the advice of Hasan Mian Darvesh he despatched Latif Miyan Bukhari and Sayyid [illegible] Miyan from Kolhapur as his vakil to Bombay for the purpose of complaining and making the Sarkar acquainted with all the doings of Govindji Jhala and the author was likewise sent for to the Navab Saheb's presence.

At the time of the marriage of Lakshmiśankar, the light of my eyes and son of Śambhuprasâd, the Navâb Sâheb Bahâdur Khân conferred an everlasting honour on me by making his appearance in the assembly, and Langford Sâheb, although he had but recently arrived, was nevertheless, by his innate generosity, impelled to be present. Langford Sâheb was very painstaking, and so valiant that his mere arrival was sufficient to put a stop to robberies, and his praiseworthy behaviour is deserving of the thanks of all the people, whose unfortunate fate it was that he departed soon; but I heard that on account of the jealousy of some English Sâheb he did not prosper in the service of the Company Bahâdur.

In course of time Hasan Miyân again became reconciled to Jhâlâ Govindji, and he again made peace between him and the Navâb Sâheb.

After the death of the wife of Barnwell Sâheb he was much grieved and departed to the Cape, whence he proceeded in Samvat 1885 to England by the permission of Governor Malcolm, whilst Blane Sâheb, who had been a subordinate of his, took his place after he had departed, and substituted for the patience and good manners of Barnwell Sâheb, his own silly talk and ill-humour. At last, however, he had an attack of erysipelas, for the purpose of curing which—nay, rather to cure the heart-ache of the poor raiyats of Sorath—he departed to Surat, and thence to Europe.

In Samvat 1886, when Blane Sâheb became

ruler over the country, he did not allow the justice of the English Sarkar to take its course so that the people were distressed and sent their complaints to Bombay, but on account of Newnham Saheb's friendship for Blane Sâheb no one would listen to them and on account of the departure of Governor Elphinstone Sâheb Bahâdur—may his prosperity endure for ever—also a great calamity befell those who sought redress for their grievances. Thus for instance, the vakil of the author although he had a personal interview with the Governor Malcolm Sâheb and wrote several petitions, yet never received any reply. However, what has happened has happened, and now I have but a short time to live.

On the occasion of the marriage of the Jâm Sâheb Ranmalji to the daughter of Râval Wajesingh raja of Bhavnagar, the author sent a troop of fifty sowars and a chariot with Lakshmishankar and Sankarprasâd, who were during two months and a half treated in the kindest manner by the Jâm Sâheb—may God increase his prosperity! Their return cheered my [illegible] heart. Now oh Ranchhorji, give up telling these idle tales. The world is nothing but a dream or passing thought. Those who have died have left nothing behind them but a name. I also must die and leave all and [illegible] a good name [illegible] [illegible] of that God who is ever [illegible], and immortal

End of the History of Junâgaḍh.

The following additional circumstances I add to this book.

In Saṁvat 1885 Lâdunâth Jogi, whom the Râjâ Mânsinghji of Mârwâr considered his spiritual preceptor, came to adore Gorakhnâth, accompanied by a band of three or four thousand horsemen and footmen and tents and cannon. He went to G o r a k h m a ḍ i with 200 chosen camel sowars, and performed the requisite circumambulations of the shrine, and bringing Piârnâth, the abbot of that place, with him to Junâgaḍh, he presented him with an elephant and then he returned to his own country; but when he reached the zillah of Becharâji on his way thither, he died.

In Saṁvat 1890 the Navâb Sâheb sent for Sadâshiv Râo, son of the Dakhani Divân, from Ahmadâbâd by means of Nânâ Miyan, and went to meet him on his arrival as far as the Sardâr Bâgh and handed over to him the ministry. He also seated Sadâshiv Râo beside him on his own elephant, and in this year (Saṁvat 1890) Râṇâ Vikmâtji came with his mother to perform the pilgrimage to Girnâr, and had an interview with the Navâb Sâheb and presented a horse as nazarânah. The Navâb Sâheb also visited him at his house, which was that of Raghunâth Râi. And it so befell that the Navâb Sâheb died suddenly, from a carbuncle which appeared on his rump, on Wednesday, Vaisâkh vad 1st, Saṁ. 1896, corresponding to the 24th of Rabi-ul-Â'wal, A.H.

1256. He was an excellent man, and his reign lasted for 29 years and 22 days and his age at his death was 44 years and 10 months and 22 days

Note on p 222

The following is Captain Grant's own narrative of his captivity —

In 1813 I was appointed by the Bombay Government, *at the request of Captain Carnac, Resident of* Baroda, to the command of the naval force then established by His Highness the Gaikwad for the suppression of the Indian and Arabian pirates that infested the coasts of Kathiawad and Kachh. We captured and destroyed several, and in 1820 they were so much reduced that the Gaikwad abolished his naval establishment, not considering it necessary to keep it up any longer. I then received orders to proceed by land from my station at Velan Bandar, or Diu Head, to Amreli, to deliver over charge of my vessels to the Gaikwad's Sarsubha, or Diwân, in Kâthiâwâd. On my way I was attacked by a Bhârwatia or outlaw Kâthi, named Hâthi Vâla, with thirty-five horsemen. My horsekeeper was killed, my munshi severely wounded. I could not myself make any resistance, having only a riding whip.

"On first coming up Hâthi Vâla said that he wanted to consult with me about his affairs, and on this pretext got me to dismount. My people being thus rendered helpless, I was forced to mount [illegible] and galloped off with [illegible] large jungle, and [illegible] where I was kept prisoner on the top of a mountain for two months and seven days. During the whole of [illegible] two sentinels [illegible] with swords drawn kept guard over me. [illegible]

"I can never forget one stormy night: they were all sitting round a great fire; I lay behind them. Lions and wild beasts roared around us, but did not prevent me overhearing a debate upon the subject of what should be done with me. The men complained that they had been two months in the *jungle on my* account; their families were in the villages, very badly off for food, and that they would stay no longer. Their chief replied: 'Let us kill him, and flee to some other part of the country.' To this they objected, saying that the English would send troops and take their families prisoners and ill use them. So in the end it was agreed to keep me for the present.

"My release was effected at last through our Political Agent, Captain Ballantine, who prevailed on the Navâb of Junâgaḍh to use his influence to get another Kâṭhî who had forcibly taken Bâwâwallâ's *parganah* or district to restore it to him, and Bâwâwallâ thus having gained his object, set me free.

"My sufferings during confinement were almost beyond endurance, and I used to pray in the evening that I might never see another morning. I had my boots on my feet for the first month, not being able to get them off from the constant wet until I was reduced by sickness. Severe fever, with ague and inflammation of the liver, came on, and, with exposure to the open air, drove me delirious, so that when let go I was found wandering in the fields at night covered with vermin from head to foot. I shall never forget the heavenly sensation of the hot bath and clean clothes I got in the tent of the Navâb of Junâgaḍh's Divan, the officer who accomplished my release. The fever and ague, then contracted, continued on me for five years, and the ill effects still remain, my head being

at times greatly troubled with giddiness and I have severe fits of ague my memory also is much affected but I can never forget the foregoing incidents though it is now upwards of fifty years since they occurred *

G GRANT

Barholm House, Creetown N B April 1871 '

* From General Sir G LeGrand Jacob's *Western India before and during the Mutinies* pp 103f

CONCERNING THE HISTORY OF NAGAR.

H â l â r is a separate country. Although it is not included among the tributaries of the Sorath Sarkâr, nevertheless the imperial functionaries came from Junâgaḍh to Nagar to levy the tribute and the Bâdshâhi *vero*. The tâlûkâs of D h r o l and R a j k o ṭ and the villages of the G o n d a l estate, pay khiraj, since the time of Sher Khân, who had the title of Bahâdur Khân, and the Divân Sâheb Amarji, and I will relate to those who care to listen to such histories some account of those places.

CONCERNING THE JÂM.

In past times the Khalifah of Bâghdâd, Hajjâj by name, led an army against Sindh in a religious war. In this campaign Dharasena, the Brâhman chief of the province of Ṭhaṭhâ, was slain in battle, and the Muhammadan religion was established by force and violence throughout the country of Sindh. They who did not wish to adopt the new religion and yet were not sufficiently strong to oppose it, agreed to submit, and after the rule of the Sûmrâs, Anirâo Samâ became, in St. 1340 (A.D. 1283-84), the ruler of Sindh. Of these, the Jâdejâ Rajputs, who originally are *of the Jâdav stock*, entering the country of Kachh, conquered Bhuj by force of arms, and residing there, ruled the country and erected numerous forts in all directions, and one thousand, four

hundred, and forty villages are within their rule Jâm Lakhan brought the whole of Kachh under his rule, but since I am the historian of H â l â r, I will begin with Jâm R â v a l, the founder of Nagar

Jâm L â k h â crossed the Ran from Bhadreśvar, which was his capital, with a powerful army. The râjâ of S o r a t h came to oppose him, but the Jâm defeated him and drove him back. At this time Sultân Bâhâdur Shâh summoned the Jâm to his presence, and placing him in command of his own army, sent him to conquer Pâwâgadh,

was present

ambaran, with

Jâm Lâkha

offered for this a *nazar* of some Kachhi horses and one hundred Ashrafis, and marching back to his country was treacherously slain near a place called Ambaran, by the zamindar thereof, whose name was T a m â c h i D e d â, and who committed the deed like a robber by entering his tent in the middle of the night

His son Jâm R â v a l, to avenge his death, slew Tamâchi and then killed Parmâl Châvadâ, and took Dhrol, and Haradhol, after slaying also Nâg Jethvâ, took possession of N â g n a h, near N a v â-n a g a r Then he devoted himself during sixteen years to the cultivation and settlement of his country. He also conquered the town of B a k o t â

Jâm R â v a l bin Lâkhâ bin Haradhol slew his uncle Hamir, and himself ascended the throne,

On account of this wicked deed his subjects, amirs, and relatives hated him, and Râo K h e n g â r, the son of Hamîr, desirous to avenge the murder of his father, called to his aid Sultân Mahmud Gujarâti, which compelled Jâm R â v a l, when the Muhammadan army was approaching, to seek the protection of Áśâpûri Mâtâ. He was thinking of making an offering of his own head to the Mâtâ, whose shrine is as glorious as heaven, when he heard the voice of an invisible angel exclaim—

"To thee do I the land of Hâlâr give,
From thee the land of Kachh I take."

Encouraged by this message, he collected his friends and followers, who amounted to nearly a hundred thousand and were of various Râjput tribes, such as J â ḍ e j â, L á d a k, D h u d h a n, D h e m a n, C h â r a n, D a l, and W a g h e r, with whom he crossed the Salt-Raṇ and encamped before Morbi, on this side of the Raṇ, which had been given to his family on account of the conquest of Pâwâgadh and the surrender of Sûltân Muzaffar by Râo Bhârâ, and advancing thence he halted in the parganahs of Âmbran, Bâlambhâ, and Jodiâ.

The whole of the province was in the hands of different râjâs. The Jêṭhwâs ruled as far as N â g n a h, distant about a kos from Nagar; the Dêdâs and Châvaḍa Râjputs prevailed as far as the Machhu River; and the rule of the V â d h e l Râjpûts, as zamindârs, extended to the village of Khambhâliya; and as far as Kâlâwaḍ was pos-

sessed by Kâthîs under Jûnâgadh and all plundered in every direction for several years

As all the zamindars united to oppose him, Jâm Râval marched against them, and drew up his van, centre, rear, and right and left wings in an excellent manner and selecting a favourable moment to engage, he said to his comrades, "I will this day place my head under a crown or under a sword" Then after strenuous efforts and the display of great bravery and activity, he gained the day, driving back the Kâthîs to the river Bhâdar, and the Jethwâs to the salt creek of Bhokirâ and the Dedâs and Châvadâs to the river Machhu, and he forced the Vâdhels to cross the Okhâ Ran, and thus obtained the country without any shareholder or partner

Verse

"The land is a tablecloth which belongs to whom God willeth,
And at this table both friend and enemy may partake"

FOUNDING OF THE CITY OF NAVÂNAGAR

The city of Navânagar was founded on Wednesday, the 8th of the light half of Srâvan, in Samvat 1596, on the banks of the Rangamati and Nâgmati rivers, at a distance of two kos from the ocean during the reign of the Emperor Humâyun of Delhi and of Sultân Mahmud bin Muhammad Shâh, of Gujarât

At that time Sultan Ahmad laid siege to Junâgaḍh; and Râo Mâṇḍlik, being occupied with his own troubles, was not able to attend to anything else. In course of time the city began to prosper, and all kinds of artisans crowded to it. At present it is celebrated for its various textile fabrics, such as turbans, head-dresses, dhotis, and petticoats, which are exported to different countries by merchants. Here also silk stuffs, like those made at Âhmadâbâd and Surat, called *mashru*, *atlas*, and *pânchpatâ*, are produced. Here also painters, dyers, workers in shells, engravers, embroiderers, and tailors produce exquisite articles. This place abounds with kitchen and flower gardens; and in the latter also plants are reared from which essential oils and perfumes, *e.g.* *attar* and water of roses, *champeli* and *moghara*, are prepared and in great quantities exported to distant countries. In the bazâr all kinds of produce, green and dry, living and dead, is exposed for sale.

Here are Brâhmans who read the *Vedas*, and are distinguished by science, virtue, and kindness; they are preachers, readers of the *Purâṇas*, perform religious ceremonies, and the Agnihotri sacrifice. Among the other inhabitants the Bohoras, Khattris, and Bhâtias engage in their respective occupations, whilst the Seṭâs, Maliks, Râjput Jhâlas, and Sodhâ Vatandars constitute a most respectable portion of the community.

The chief ornaments of this place are the temples of Nâganâth, Bhiḍabhanjan, Jagannâtha,

Hatkesvar, Jámnâtha, Ranchodrâi and Kallyânji, the monastery of the Gokali Gosains, and the temples of the Jains and tombs of many Bohoras The talao called Jamsâr, to the west of the city, is always overflowing with sweet water Four kos from the city on the seashore is the temple of Roji Matâ, which is both strong and famous

The inhabitants all dress well, have a pleasing complexion, are intelligent, and the beauty of the women is so seductive, that even his lordship the Qâzi and the Sheikh al Mashaikh agitate their beards and sing the following Ghazal aloud —

The dead why worship? Purity is here,
Why doubt? come to the Ka'bah, God is here,
The Kâbah, but of stone and loam you see,
Now come, adore an idol here it is,—
I searched the world's book case from leaf to leaf,
I saw your mark, and said this is my hope.
The Kâbah and the Zem zem was a trope,
Its truth a pure heart is, such is my hope
When God did give to man a shape, his own,
He said —How pure his heart, our place is here,
In this garden I am each blossom's friend,
Here hope to find the scent of amity,
To this threshold bow your head, O Áhmad,
Because each king a begger here becomes

According to the saying "the people follow the religion of their king," the adherents of Islam generally shave their beards abandon the worship of tombs, throw about colour at the Holi,

Hat kesvar, Jamnâtha, Ranchodrâi and Kal lyanji, the monastery of the Gokali Gosáins, and the temples of the Jains and tombs of many Bohoras The talao called Jamsâr, to the west of the city, is always overflowing with sweet water Four kos from the city on the seashore is the temple of Roji Mata, which is both strong and famous

The inhabitants all dress well, have a pleasing complexion, are intelligent, and the beauty of the women is so seductive, that even his lordship the Qazi and the Sheikh al Mashaikh agitate their beards and sing the following Ghazal aloud —

The dead why worship? Purity is here,
Why doubt? come to the Ka bah God is here,
The Kabah, but of stone and loam you see,
Now come adore an idol here it is,—
I searched the world s book case from leaf to leaf,
I saw your mark, and said this is my hope
The Kabah and the Zem zem was a trope,
Its truth a pure heart is such is my hope
When God did give to man a shape, his own,
He said —How pure his heart, our place is here,
In this garden I am each blossom s friend,
Here hope to find the scent of amity,
To this threshold bow your head, O Ahmad,
Because each king a beggar here becomes

According to the saying "the people follow the religion of their kings," the adherents of Islam generally shave their beards, abandon the worship of tombs, throw about colour at the Holi,

permission for coining this money, and ordered it to be called *Kuvari* in the Hindu language, and by the mispronunciation of the vulgar, it is now called *Kori*. It is said that Jâm Satâji lived and ruled with independence, pomp and splendour. During his time, Daulat Khân, son of Âmin Khân, the Mutasaddi of Junâgadh, revolted from the Pâdshâh Akbar of Delhi, who despatched an army to coerce him, which arrived at the fort of Junâgadh, and when Daulat Khân was hard pressed he begged aid of Jâm Satarsâl. The Jâm Saheb, whose fortune was in the ascendant, and who was desirous of an opportunity like this, sent his Kûnwar Bhârâji and Bhâiji Dal and Jasâ Vazir and Lomâ Khûmân the Kâthi, with 12,000 brave Rajpût horsemen to his aid. When the army of the Jâm had camped at Majevadi about four kos from Junâgadh, Daulat Khân became alarmed, and began to think that it was not wise to trust to those who were desirous of gaining land, lest—God forbid—they should enter the city, and he should afterwards be unable to make them leave it. He therefore made apologies to his allies, whom he informed that he intended to negotiate for peace with the imperial army, and requested him to return to his own country. This news was most unpalatable to Kûnwar Bhârâji, who at once attacked the Delhi army on his own account, defeated it, and took a large booty, consisting of 52 elephants, 3,[illegible]00 horses, 70 palanquins, many tents, cannon, and all kinds of arms. The

ground, the imperial army was deprived of the chance of fighting a pitched battle, accordingly it was determined to march on Nagar, because the Jam kept all his stores there, and in trying to defend them would be compelled to offer battle. Accordingly the army was put in motion and when it had arrived in the qasbî *of Dhrol, the Jâm made his appearance with the* auxiliary forces of Rao Bhârâji of Kachh, and several skirmishes were fought, in each of which the Jâm was victorious. Lomî Khumân the Kâthi had on a former occasion in the campaign of Jûnâgadh, kept an elephant for himself, taken from the booty of the imperial army, and had on this account been much annoyed by Jasî Vazir, and thus bore a grudge towards the Jâm, as was also the case with Daulat Khân of Junâgadh whom the Jâm had now called to his aid, and who likewise fancied that he had suffered some wrong,—

> If a man's evil day has arrived,
> He will do what ought not to be done

A fellow feeling made these two individuals friends, accordingly they communicated with the Khân Azam Gokaltâsh and made an arrangement to bring the army of the Jâm into trouble by deserting it at the moment of onset. The enemy was *greatly pleased with the news, and when the* fight began, both Lomî and Daulat Khân loosed the reins of their horses and fled. This sight so discouraged the Jam, that he likewise alighted

Kunvar Ajoji Jasa Vazir and a company of 1,50 Atits who were going on pilgrimage to Hinglaj Devi and who had on their way joined the arm of the Jâm and these fifteen hundred perished together with Kunvar Ajoji and Jasa Vazir whils of the imperial army Muhammad Rafi Sayyi Sharf ud dîn Sayyid Kabir, Sayyid Ali Khan, an others, amounting to two hundred men wer slain and 700 wounded and of the Jâm's arm 700 horses were disabled and all the treasur plundered This battle was fought on the 8th Âs sud, Samvat 1648, or the 6th Rajab A H 10 After this unexpected victory, the imperial arm also conquered Junagadh, Patanlev, Dvarka an the island of Sankhodwara The imperial arm now took up the pursuit of Sultan Muzaffar who had fled to the country of Kachh to Vista Bandar when the imperial army had crossed th Ran Rao Bharo then surrendered Muzaffar to th imperial servants in exchange for the parganah o Morbi, but Sultan Muzaffar committed suicid by cutting his throat and thus died

The reign of Jâm Satrasâl *alias* Sataj lasted 47 years 3 months and 18 days He gav Gondal to his younger (third) son Vibhaji which was [illegible] Rajkot in [illegible] Kathiawar, and Vibhaji's descendants are still call Vibhanis

Jâm Jasâji second son of Jâm Satâji

Jâm Jasaji was first [illegible]

result. Seeing he could effect nothing the Jâm became helpless, and accordingly he despatched Sankardâs Nâgar, the Thânadâr of Rânavâv, a brave soldier, to the seat of war, with the promise of a great reward if he could bring this affair to a happy end. Sankardâs went to Halwad, and pretending to come on an errand of condolence to the râja, whose son had died, wrapped himself in a sheet, and made his entrance into Halawad with 100 sowars during the evening repast of the chokidars—a time when they are off their guard. He entered the apartment of the râja when he happened to be asleep, and putting a dagger to his breast, awoke him. The râja was in fear of his life; his mother, who was present, interceded with Sankardâs, but the latter carried him to the Jâm. When the râja arrived, the Jâm smiled and said :—"You are welcome." He replied 'Śankardâs the Nâgar, who is a Brâhman, has outwitted me, and indeed it is no disgrace if we Rajputs are outwitted by Brâhmans.' It was the intention of the Jâm Sâheb to keep the râja prisoner, but Sankardâs, who had made a promise to his mother to bring him back, begged that he might be excused. Hereon the Jâm issued orders to kill Sankardâs the son of Dâmodar. The latter, however, by his quickness and the force of his sword succeeded with his followers in carrying the râja safely back to Halwad but was himself slain with all his followers, and the truth of the proverb that the company of

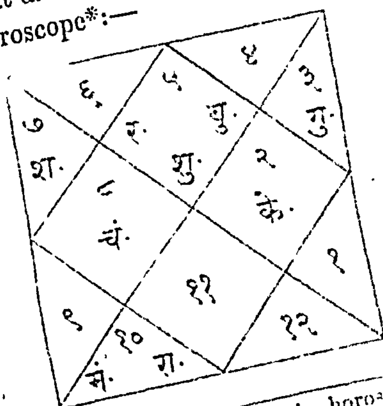
rinces is like that of lions, was again confirmed.
âm J a s â j i spent much time in travelling. His
eign lasted nominally for eight years, when his
Jhâli Râṇi gave him poison, and thus deprived
him of both his crown and his life.

JÂM LÂKHA BIN AJÂJI.

He began to reign on the 30th Mahâvad, in
Saṁvat 1681; he reigned 21 years, 1 month, and
10 days. In his time Sulṭân Nûr-u'd-din Jahân-
gir ruled at Delhi.

JÂM RAṆMALJI BIN LÂKHÂ.

His reign commenced on the 10th of Chaitra
sud in Saṁvat 1702. He was born on the 9th
Śrâvan sud at dawn. The subjoined figure repre-
sents his horoscope*:—



* No explanation is given of this horoscope in the Persian MS., but persons unacquainted with astrology may be informed that the twelve areas of this diagram are assigned to Mercury, the Sun, Venus, Saturn, the Moon, Mars, Râhu, Jupiter, Ketu, respectively, which was the combination of planets at the prince's birth.

His adopted son Sat[illegible] was born of a daughter of the [illegible] house of Jodhpur and was expelled from the country after the demise of Ranmalji, his father. He then went to the Court of Delhi and obtained the parganah of Kadi in Gujarat in [illegible], and I will now relate an account of what his father did.

One day Jam Ranmalji was hunting in the jungle and happened to perceive a Sanyasi, reclining under a tree with a young and beautiful woman with arched eyebrows, whose charms captivated him; overcome by desire he went and seated himself by her. When the Sanyasi, overtaken by fate, had gone to bathe, the Jam asked her who she was, and the lady spoke as follows:—"I am the wife of a Brahman and this godless Sanyasi has [illegible] here by deceit; if you approve of me, I am at your service." The Jam ordered the Sanyasi to be killed and carried the woman away to his palace, but from his [illegible] intercourse with her he contracted a painful disease, and the pain becoming excessive he [illegible] himself, but when he was [illegible] who became [illegible] husband impo-[illegible] from her own tribe [illegible] that she had given birth to him [illegible]

of State, and addressed them thus: "I have been impotent for a long time, and this is not my son, and it is fitting that my younger brother Raisingh should succeed to the throne after me." Jám Raṇmalji lost his life some time afterwards with Sângoji Hardhol, fighting against the force of the imperial army, whereupon Raisingh expelled by force the adopted son the Râṇi had bought, with all the Râṭhoḍs, including also Govardhan Bhandâri and others, from Nagar. Raṇmalji's reign lasted 15 years, 3 months, and 18 days.

JÂM RÂISINGH BIN LÂKHÂJI.

By the agreement of the nobles and chief men, he was installed on the throne on the 13th Asâḍ vad, Saṁvat 1717. At that time Sultân Qutbû'd-dîn arrived from Ahmadâbâd with a powerful army. The Jâm hastened to meet him, and fighting a sanguinary battle on the plain of Shekpât, he lost his life. Hereon the imperial army occupied the city, and named it Islâm-nagar. A mosque was built in the bazâr, and from that time the Bâdshâhi *vero* began to be levied. Kûnwar Satâji (Prince Tamâchi) and several other survivors of the battle left Nagar, which had no strong fort, and by sheltering themselves in the cactus jungle escaped to Okhâ. Jâm Raisingh reigned 2 years and 25 days.

JÂM TAMÂCHI TAGADH BIN RÂISINGH.

On the 8th of Śrâvan vad, Saṁvat 1719, Tamâchi succeeded to the throne and distressed the

Badshahi Thânadars and the rivats by the depredations [illegible] committed around Nagar, in such a manner that he obtained the cognomen Tagadh (Reiver). Gradually, however after the expiration of fully nine years he was pardoned his offences through the good offices of Maharaja Jasvantsingh of Jodhpur and Vizir Asad Ali Khan, Subahdâr of Gujarat, on whom, when he was yet a minor official the Jam had on some occasion or other bestowed his own horse, and in Samvat 1728 Nagar was restored to him and he regained his throne, and the Qazis and Muftis who had remained in the mosques were sent to hell. His reign lasted 27 years, 1 month, and 17 days. In those days Shah Jahan Badshah ruled at Delhi.

JÂM LAKHÂJI BIN TAMÂCHI.

He obtained the masnad on the 10th Aso sud, Samvat 17[illegible] and sat on it 19 years and 1 month.

JÂM RAISINGH BIN LAKHÂJI.

His reign began on the 10th Kartik, in Samvat 1765, but he was put to death by his brother Hardhol the son of Hemabai Vaghelin Rajputani who held the parganah Harria in *girâs*. He took possession of the throne, but fled for fear of the Maharaja Jasvantsingh. The reign of both was limited to one year and two months.

JÂM TAMÂCHI BIN RAISINGH.

He [illegible] to the throne on the 11th of Bhadarva [illegible] 1767. When he was yet very [illegible] of Jam Tamâchi, [illegible] that

Hardhol might endanger his life, and putting him into a box, conveyed him to his maternal aunt, Bâi Ratnâji, at the Court of Bhûj, and begged her to protect him. His aunt spent large sums of money to promote his interests, and also wrote to her brother Râj Pratâpsingh to give his daughter in marriage to Mûbâriz-ûl-Mûlk, known also as Sarbûland-khân, the Sûbahdâr of Gujarât, and the daughter of one of his cousins to Salâbat-Muhammad Khân Bâbi, who was at the head of the army, and they, being thus gained over, expelled Hardhol from Nagar and installed Tamâchi on the masnad.

In consequence of his good services, the parganah of Hariânâ was given to the Râj of Halawad. The villages of Charakhdi, Trâkûrâ, and Daiyâ were given as dowry with the sister of Jhâlâ Nâranji, who was married to Salâbat Khân. In course of time, however, the sons of the latter, *i.e.*, Sherzamân Khân and Diler Khân, sold all three villages to Kûmbhâji of Gondal; and lastly, for the aid afforded by Râo Sâhêb Desalji of Bhûj, the fort of Bâlambhâ and several other mahals were mortgaged to him in Samvat 1775, and in 1792 the Râo Sâheb rebuilt the fort. Mûbâriz-ûl-Mûlk levied three lâkhs of rupees the first year, and on coming the second year, after some dispute, through the intervention of Salâbat Khân, he obtained one lâkh as tribute.

Afterwards Mahârâja Ajitsingh, who became the Subah of Ahmadâbâd, arrived with an army at

Nagar, planted a battery of artillery on a mound near the lake, and a sanguinary battle ensued, in which a great number on both sides drank the water of death The Mahârâja returned unsuccessful, but the brother of the Jâm—K[illegible]ji by name—slew Jâm Tamâchi with the sword and sent him to Paradise The reign of Tamâchi lasted thirty two years and one month

Jâm Lâkhâji bin Tamâchi

He *came to the throne on the 11th Âso sud* Samvat 1799 and died of small pox, but some say by poison He reigned 24 years, 9 months and 10 days

During his reign Nânji and Mehrâman Khavâs arrived from Halvad with Bâi Depâbâi whom Jâm Lâkhâji had married, and since Mehrâman was an able man, by the assistance of Mehta Bhânji and Jagjivan Ojha, he assumed the administration of the State This monopoly displeased the other courtiers, who accordingly slew Nânji the brother of Mehrâman Khavâs, in the Râjmahal Mehrâman Khavâs being a valiant man, taking no account of the choki dârs and guards, hastened to the spot, but finding the doors locked and obtaining no entrance, he effected one by causing some men to stand on each other's shoulders and using them as a ladder to scale the wall Having in this manner entered the palace with a band of companions he fought with the guards from morning till evening slew several persons, and captured

order to ruin the Divân Sâheb Amarji, but was defeated in a battle fought at Pânchpipla. After that he called the army of the Gaikwâḍ to his aid, and conquered the fort of Devrâ, but was unable to keep it, and after repairing its defences, which had been broken down, he returned. In Saṁvat 1844 he built the fort of Navânagar of white stone, with five gates and eight posterns and twenty-three towers.

In Saṁvat 1850 Jâḍejâ Dâji of Gondal, Modaji of Dhrôl, Mehrâmanji of Râjkoṭ, and Ranmalji of Khirasrâ, lighted the flame of rebellion by laying waste the province of Hâlâr; and to punish these men, Mehrâman Khavâs marched an army into the parganahs of Râjkoṭ and Sardhâr. It so happened that the Divân Sâheb Raghunâthji, elder brother of the author, was at that time with me and my brother in Nagar with a large force.

The reason of the Divân's arrival at Nagar was as follows:—When the Divân Sâheb Raghunâthji had been imprisoned by the Navâb Sâheb Hâmid Khân, the fort of Chorwâḍ belonged to the author, whilst the fort of Sutrâpârâ was in possession of his younger brother Dalpatrâm, and we were liberated by the strength of our own hands. As Mehrâman Khavâs had a feud with the surrounding râjâs, he was in search of an experienced man, and thought our arrival would be a great assistance to him, and he therefore sent Mehta Adâbhâi, kamâviśdâr of the parganah of Kanḍornâ, with a hundred sowars,

a drum, and a flag to Chorwad to recall the Divân. The Divân Sâheb, considering this a good omen, disregarded the pressing invitations to stay of Sheikh Badru'd-din, the Zamindâr of Mangrol, as well as of the Navâb Sâheb Hâmid Khân, and the Zamindâr of Gondal, and proceeded to Nagar, where he was received with much civility and politeness by Mehrâman Khawâs, who obtained for him, from the Jâm's government, the parganah of Pardhari and some villages in Kâthiâvâd in jâgir, together with the privilege of commanding the van of the army and certain other Sibandi commands He received a seat opposite to, and on a level with, the Jâm Sâheb's seat in darbâr. Besides the Divâni Pâgah he had several Arab banners under him, namely, those of Jamâdâr Sheikh Zubaidi, Sâlih Abd ulla, Muhammad Abûbakr, Hâmid Mohsin, and Hâmid Nâsir, as well as other companies of Sindhis, such as those of the Jamâdâr O'mar Durâ, of Râna Rukan, amounting in all to nearly eight hundred men Mehrâman Khawâs regarded the Divân Sâheb as one of his own Âmirs At this period Farid Khân, Ali Khân, Khâubhai Seth, Bhagwânji Sodha, Gajasingh Jhâlâ, and Keshavji and Vasanji, the maternal uncle of the author Mehta Adâbhâi Nagar, Keshar Thakar Lohâna, all of whom were jâgirdârs, joined the army with the Zamindârs of Hâlâr.

Gajsingh Jhâlâ from Halwad, Vakhtiji Desâi

arrived with auxiliary troops, and in one week the whole parganah of 'Sardhâr [Hâlâr] was laid waste, and from several villages large sums of money were raised. At that time Vakhatsinghji Râval of Bhâvnagar, who with a large army had been warring against the Kâṭhis and had succeeded in wresting Chital from the auxiliaries of the Navâb Sâheb Hâmid Khân, came and encamped at Jasdan, and intended to conquer also the fort of Jetpûr. On this occasion, however, a meeting between him and Mehrâman Khawâs was arranged by the Divân Sâheb Raghûnâthji, and both armies approaching each other like two seas, remained stationary for twenty days. Vakhatsingh being related to Gondal, was, however, unwilling on that account to join Mehrâman in attacking that State; while Mehrâman on his part was unwilling that Vakhatsingh should continue his warfare against the plundering Kâṭhis. Hence they separated without coming to any mutual agreement.

On that very day Morârji bin Dûlabhji, the cousin of the Divân Sâheb, who had been deputy in place of his father at Jûnâgaḍh, and was also mûtaṣaddi for the parganahs of Mâṅgrol, Koḍinâr, Unâ, and Delwâḍâ, having been liberated from his imprisonment by the Navâb, arrived with a troop of cavalry and a band of Arabs, Jamâdâr A'wad Ali and Nûru'd-dîn, and Jiya and O'mar, and other Sindhis. Râval Vakhatsingh bestowed on him a fitting jâgir, and took him into his

service Owing to the evil of the times Mehta Vasanji Mankad, maternal uncle of the Divan Saheb, died this year at the camp of Magarvâdâ

Jadeja Daji of Gondal, and Ranmalji, of Khirasra, and other Jadejas invited Fateh Muhammad the Kamdar of Rao Rayadhan to aid them in the plunder of Halar, which was well cultivated and full of wealth Now, as the Rao of Bhuj had an old grudge against Nagar, Fateh Muhammad, who was assisted by good fortune and possessed a good share of bravery, was waiting for an emergency of this kind considering that it would be to the advantage of his fame, and accordingly he persuaded the Rao Saheb that this would be a good opportunity to avenge the ancient injuries inflicted by Jam Râval, and crossed the Ran with a mighty army and a large quantity of artillery, and entered the province of Halar When Bhawan Khawas the younger brother of Mehraman Khawas heard of this event, he hastened with an army to meet the foe, and encamped at the village of Khirkhirbela Fateh Muhammad Notiyar, passing him by a flank movement, encamped his army *in the plain of* Par[illegible] In the morning, after the sun, the Sultan of the firmament, had dispersed the army of the stars, Bhawan proposed to retreat, but Purohit Vana came to the aid of his inexperience, and encouraged him by saying that no apprehensions were to be entertained of Kachhia troops, as [illegible] the games of the children of the

country a boy is often heard to say: "Let me be alone on one side, and on the other all the Kachhis." Bhawân, the empty-headed, being thus puffed up by the bravado of Purshotam, like a leather bag full of wind, turned the army towards the enemy, and induced the Divân Sâheb Raghûnâthji and his two brothers to take the command of the vanguard.

When we three brothers joined the camp with our cavalry, Fateh Muhammad, although at the head of an army numerous as locusts and ants, on hearing our drums and seeing our banners, coiled himself up within his limits like a sleeping snake, and untwining himself like a half-burnt rope, as it were an elephant which has burst his chains, or a lion which has broken his bonds, and advanced his cannon and rockets and camel-swivels and muskets, and behind them followed 15,000 Kachhi infantry with Sindhis, Arabs, and Afghâns, 20,000 Râjpût and Sindhi cavalry, and 400 mail-clad men like elephants. As these successively advanced to attack us, the Gondal, Râjkot, and Ranmâlji's forces stood ready to engage on the right flank.

The cowardly Bhawân Khawâs, having never made war, was in a fright, and was like one who pulls off his shoes before he has reached the water; he lost his presence of mind, and courage fled from his heart, and sought for some pretext to escape from this difficulty. He then said: "Let Râjâ Gajsingh of Halwad, who is related

to both sides, begin negociations of peace, to-day there is a truce, and Jhilrii, which is at a distance of four kos to the west of this, will be our next camp" The troops on receiving this news were glad to get out of their dangerous position, and on the pretence that their leader had so ordered, they borrowed speed from the wind and lightning, and quickly departed from that place. The army had not retreated farther than half a kos, when the author overtook Bhawin Khawis by order of the Divân Sâheb Raghûnâthji, on whose part he delivered to Bhawin the following message "The enemy has now arrogantly advanced If we now retire and show our backs, it will be a disgrace to the government of Nawânagar, and will be imperilling our lives for nothing" Accordingly Bhawin, with all the grandees of the State of Nagar, unwillingly determined that the army should retrace its steps, and said: "Tell the Divân Sâheb Raghûnâthji to form the right wing with his cavalry, whilst I take part in the battle on the left, with the whole army and artillery" The author hastened back quickly to my brother, the Divân Sâheb Raghûnâthji, and informed him of this, and he immediately marshalled his forces on the bank of the river in one line of infantry and one of cavalry, ready for battle, like a rampart of iron. The fight commenced with an attack by the enemy, who rushed upon us with seven thousand infantry, shouting "Ali! Ali!"

They attacked us boisterously like the waves of the stormy ocean, and the roaring of the artillery and the hissing of the rockets caused the earth to quake. The Divân Sâheb also attacked them like a lion with two hundred infantry and one hundred cavalry, shouting:—"Har Mâhâdev!" After firing one discharge of musketry at the enemy at close quarters, they closed and fought with swords, spears, knives, and daggers; then the antagonists came by degrees to fists and cuffs, striking each other on the cheeks and breasts with their hands. After many had been slain on both sides, all parties got fatigued, and the enemy retreated, whilst the Divân Sâheb departed victoriously amidst the sounds of joyful music to his post, leaving two hundred Kachhis killed or wounded on the battle-field. When Fateh Muhammad perceived his troops in this condition, he became greatly enraged, and advancing from his position poured his men on the troops of Bhawân Khawâs like a rain-cloud, breaking his array and dispersing his troops as a mountain torrent washes away pebbles. Bhawân Khawâs, with six sowârs, escaped thence by hard riding, and took refuge on the mound of Khâriwak. His carabineers became food for the sword, and the Gondal force plundered the Nawânagar camp, thus left destitute of guards and protectors, until nothing remained but the tents and cannon of the Divân Sâheb, which were in his own charge, whilst the army of Nagar

had nothing except the canopy of heaven for a covering and the torch of the moon for a light.

After Fateh Muhammad had defeated Bhawan Khawas, he erected batteries against the Diwan Saheb. Artillery began to roar on both sides, and musketry also did its work. Raj Gangsingh had withdrawn to one side in the hope that as he was a relation of the Rao Fateh Muhammad would not attack him, but was disappointed, and the enemy, who were desirous to engage, attacked and charged them. But the brave men of his force withstood their charge and remained as firm as Mount Elburz and did not give ground, and the Kachh troops, courage failing them, returned unsuccessfully to their own camp. Bhawan Khawas with a few trusted Khawas adherents and others, reached Jodia weeping with only the clothes on their backs whilst the Diwan Saheb remained on the battlefield, shrouded and buried the dead and having loaded the wounded on camels arrived in Nagar on the evening of the second day. But Fateh Muhammad, of victorious fortune, went on burning and plundering the surrounding villages as far as Khambhalia and then after levying ransoms from them marched back.

JAM JASAJI MAKES A FRIEND OF THE RAO SAHEB BHAIJI

The Jam Saheb had been sorely harassed by the overbearing demeanour of Meheraman Khawas

and the ambition of his sons, that he consulted the rich and the poor on the means of overthrowing his power; but Mehrâman Khawâs cut off the nose or the ears of every one who was discovered to have listened to the Jâm Sâheb, and some were lightened of their heads; and in this way several foolish persons were ruined, imprisoned, and put to death, and the plot spread so far that Bâi Achhûbâ, the Jâm Sâheb's wife, who was also much displeased with the state of affairs, held out to Shekh Muhammad Zubaidi, the commander of the Divâne Sâheb's Risâlâh, a bribe of one lâkh of jâmis, but he excused himself by asserting that he was unwilling to do anything without the command of his master. Accordingly, at his suggestion, one night the Jâm Sâheb dressed himself as a female and entered the Divân Sâheb's house, and taking the author aside, said: "This Mehrâman is a thorn in my liver, or a pebble in my eye; if you will expel him by any means whatever, I will give you the parganah of Jodhpûr in perpetuity, as well as one-half of all the moveable and immoveable property of Mehrâman Khawâs, which amounts in value to nearly one krôr." When I communicated this proposal to my brother, he gave a plain answer as follows: "I will not, for greed of this world's goods, bring disgrace upon the family of the Divân Sâheb Amarji, and cannot commit a treacherous act towards Mehrâman, through whose influence I have come to Nagar,

but I shall, as far as possible, endeavour to restore peace between both sides' When the Jâm Sâheb despaired of being able to effect anything with the Dîwân Sâheb or the inhabitants of the town, he secretly despatched messages to the Jadejâ confederates and to the Râo Sâheb Bhânji, inviting them to plunder the district of Halâr with the villages which were in the hands of Mehrâman Khawâs, and granting them permission to do so Accordingly they immediately commenced to hover about those places like vultures over a carcass, according to the saying —

> "How fortunate is it to attain two objects by one act
> One should run with alacrity at the smallest signal of a friend"

Account of the laying waste of Gondal by the aid of Âbâ Shelûkar

Âbâ Shelûkar, who was the Sûbah of Âhmadâbâd, arrived with a powerful army on the frontiers of Hâlâr, levying tribute in Samvat 1850, and he brought with him the cavalry of Malhâr Râo from Kadi, which was under the command of Hanumant Râo, and the army of Nawab Ghâzin'd din from Sami Mânjpûr, on condition of defraying the monthly pay of their troops

Mehrâman Khawâs, by agreeing to pay what they demanded, obtained a promise from them that they would ravage the parganah of Gondal

As at that time one of the beloved children of the author was being married, and he was necessarily unable to be present, Pasu [Thakur] Lohânâ, the Mutasaddi of the town of Kâlâwaḍ, who on account of the attachment between his mother and Mehrâman, considered himself as a son of Mehrâman Khawâs, was appointed to act as deputy by Mehrâman during my absence, but being a man of no weight or standing he did not conduct matters well.

Âbâ Shelûkar sent his Nâib Amratlâl Nâgar to Nagar to request the presence of the Divân Sâheb, as without him no business could be satisfactorily conducted; but the latter despatched the author, to receive whom Âbâ Shelûkar ordered troops to march out, which escorted him with many demonstrations of honour to the camp, where he received for a whole month an honourable reception, and spent his time very pleasantly, seeing at night dancing girls perform and hearing songs and music, while the days were passed in the amusements of chess and card playing. After the expiration of a month after ravaging the parganah of Gondâl and making it a grazing ground for wild beasts he returned.

It is related that Nânâ Farnâvis, of Puṇâ, was enamoured with the wife of Âbâ Shelûkar, but as he was unable to obtain access to her alone and thus enjoy this rose without a thorn, he appointed Âbâ Shelûkar to the Subâhdâri of Âhmadâbâd and farmed to him the revenues of that province

for an annual sum of twelve and a half lâkhs of rupees for the space of five years, and thus removed the snake from the treasure.

Abu Shelûkar was himself a voluptuary, and had intercourse with many Moghal, Afghân and Hindu females. They have said: "He who stops the road of others, some one will stop his road." And it so happened to him that a cow entered his grain yard. But, some how or other, he became acquainted with the actions and conduct of his wife, whom hitherto he had imagined to be chaste, and, therefore, pretending that he wished to visit Dwârkâ, he brought his wife with him to Gujarat.

I have myself beheld her on several occasions and did not consider her to be very handsome but as the verse says—

> "You should see Laila with the eyes of
> Majnûn."

In this way Nânâ Farnavis lost both the lady and the money.

Verse. —

> "Sikandar even was unable to drink a draught
> of the water of life,
> For such things cannot be effected either by
> power or gold."

MEETING OF THE NAWÂB SAHEB HÂMID KHÂN WITH MALHARRAO KHANWAS AT KALAWAD.

When the Nawâb Saheb Hâmid Khân returned from the army I had an interview with Melhar [illegible]

Khawâs at the Qasbah of Kâlâwaḍ, on which occasion the Navâb Sâheb took hold of the hand of the Divân Sâheb Raghûnâthji and that of the author, and placing them in those of Mehrâman, said :—"*These are deposits of mine, treat them honourably and kindly, and consider them for a short time as your guests.*"*

Concerning the Wâghers of Okhâ.

In Saṁvat 1851 Mehrâman marched an army *to Okhâ, in order to punish the* Wâghers, and rased some of their villages to the ground.

The author having obtained leave, went on pilgrimage to Becharâji. On his way he encamped at Dhândhalpûr, where he became the guest of Godaḍ Khavaḍ. At this time a band of sowârs in the service of the Zamindârs of Limbḍi, Wadhwân, Dhrângadhrâ, and Chûdâ, carried off some of his cattle, but were pursued by the author, who recovered the cattle, after some fighting, at the village of Sejakpûr, but lost three men and horses. Again in the plain near Bajânâ he met a band of accursed ones of Jatwârâ, under their chief, a Vârâhi Jat, Nura by name, but after a little musketry fire we dispersed them, and afterwards all visited mother Becharâji. Bhâosingh Desâi, Zamindâr *of the town of* Pâtḍi, and his son

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* This interview has already been alluded to before. Here, however, the translator from the Gûjarâthi writes that the Navâb said to Mehrâman that: "He had better treat them with the honour due to their rank."

Vakhatsingh and his brother Rāsiji came to meet us with great civility.

Flight of the Jâm Sâheb Jasâji

In Samvat 1853, Savrâm Kamedân arrived with an army on behalf of the Srimant Peshwâ and Gaekwâd Sarkârs, to collect tribute in Kâthiâwâd, and encamped at Pardhari. Mehrâmân Khawâs despatched me with some followers to *make arrangements about paying the jamâbandi* and Savrâm himself came out about three miles riding on an elephant to meet us, and I stayed with him for a month and a half, and he treated me honourably. He seemed to me to be a man of great courage and ability.

Suddenly news arrived (in the camp) that the Jâm Sâheb with his brother Sataji had escaped by quick riding under cover of the night, and had encamped near the Kâlâwad Gate. This happened as follows:—It had always been the intention of the Jâm Sâheb to overturn the power of Mehrâmân Khawâs, therefore by promises of pay and service he allured the Arab Jamâdârs to his own side, and plotted with them, and they, to remove all suspicion, encamped at the village of Morkandâ and agreed to remain there waiting in ambush, till they heard the firing of a gun on hearing which signal they were all to assemble at the Kâlâwad Gate. Jamâdâr Sâleh of [illegible] fortune who was on guard at the Kâlâwad Gate, was admitted [illegible]

undertaking. Accordingly at midnight on a dark night, considering the rain and clouds as an aid to his design, the Jâm arrived at the gate and commenced a musketry fire in the direction of Mehru's mansion. Mehru, awaking from the sleep of carelessness, saw the aspect of affairs changed. He immediately sent for the Divân Sâheb Raghûnâthji, and commenced to surround and cannonade the gate and its defenders.

The Arabs, who were listening for the sound of firing as a fasting man for the sound of Allah Akbar, at once ran to arms; but owing to the good fortune of Mehru and the bad luck of the Jâm, such violent rain fell that night that the two rivers were in full flood. The hopes of the Arabs were thus blasted, that is to say, they could not cross over, and owing to the non-arrival of their aid, the Jâm and his adherents began to lose courage from the constant cannonade. Sâlih and most of his men being wounded, waved a flag of surrender. Mehrâman, at the advice of his chief ministers, showed them quarter on condition that the Jâm Sâheb should come to his (Mehru's) house, and live there at his ease like a parrot in a cage. And after obtaining in this matter the guarantee of the Divân Sâheb Raghûnâthji, of Mâhâdev Ojhâ whose family is distinguished by a reputation for high birth and learning in the zillâ of Hâlâr, of Muhammad Bârug and Nâsir Bârug, the Arabs, and of Mâlik Farid Khân Śetha, the Jâm Sâheb came down, and when his palankin arrived

at the house of Mehrâman, which is on the main road, he was forcibly taken in and kept under strict surveillance, whilst Sataji, his brother managed by swift running to escape to his own house. The securities could not, for fear of Mehraman, forbid him thus carrying off the Jam Sâheb, and the latter kept him in *durance vile* for two months without allowing him a change of clean clothes, or a barber to shave him, or the services of a washerman. The Divân Sâheb, who could no longer bear this state of matters despatched the author to Mehrâman in order to effect the release of the Jâm Sâheb. Mehrâman, however, spoke so harshly and abusively that we both laid our hands on our daggers, but at last he suffered the Jâm Sâheb to depart to his palace. From that day, however, Mehrâman harboured great spite against the Divân Sâheb, and endeavoured to get him removed. In the same year also his brother Bhawân Khawâs died an unnatural death from a razor wound. He was Mehru's younger brother.

Arrival of Fateh Muhammad

In Samvat 1873 Fateh Muhammad Notiyar again crossed the Ran with the desire of ravaging Hâlâr. Mehrâman Khawâs elevated his standards against him, and entertained in his service the Afghan cavalry of Jamadar Sher Jang Khân and Alif Khân Sahibdad Khân, and Karimdad Khân and Anwar Khan who had been

discharged by Malhâr Râo, the Zamindâr of Kaḍi, and promised the Navâb Sâheb Hâmid Khân two lâkhs and fifteen thousand jâmis for his aid, and thus collected a very large force, and encamped at the village of Dhensarâ, of the Morbi Parganah, near the shore of the Raṇ.

Fateh Muhammad, from his inborn valour, encamped his force at the distance of a cannon shot. Mehrâman Khawâs drew up his men in battle array in two lines with the forces of the Navâb Sâheb of Mukhtiâr Khân Bâbi, the Jâgirdâr of Bântwâ, and Shekh Mûrtazâ with his troops from Mâṅgrol, and Jamâl Khân Balûch, Harisingh Pûrbiâ, and the Sindhis, and Pratâpsingh and Kesrisingh, grâsiâs of Bâlâgâm. Fateh Muhammad, giving up all idea of fighting, offered to treat for peace through Gajsingh, and made peace on condition that both sides should agree to whatever should be settled during the next months by the Divân Sâheb Raghûnâthji on behalf of Nagar and Kaliân Hirji on behalf of Jûnâgaḍh, and Karsanji Jhâlâ on behalf of Râj Gajsingh, the Shâ Shâvji on behalf of the Râo Sâheb, and thus by a treacherous peace he evaded all evil.

Râo Sâheb Râidhanji comes to Nagar and returns disappointed.

In Saṁvat 1854, Râo Sâheb Râidhanji arrived with (his Kâmdâr) Fateh Muhammad and an army more numerous than ants and locusts, accompanied by fire-raining artillery, and encamped

in the plain of Navanagar, near the temple of Srî Nâganâtha Mahâdeva.

Mehrâman Khawâs, being on bad terms not only with his master the Jâm, but also with the ryots and qasbâtis, had no other friends except the Dîwân Sâheb, and did not consider Alif Khân, Zûlfikâr Khân, and other Arab Jamâdârs friendly to him. Accordingly he built up the fort gates with bricks and placed two or three heavy guns in position, and stood ready to oppose them, but some who were within the town, such as Malik Farid Karim, Ali Khân, Daulat Khân, and other qasbâtis, colluded with Fateh Muhammad, and informed him that as the wall of the fort on the side of the talav was not strong, that he ought to make his attack on that side, and that as soon as he had placed his scaling ladders against it they would make an attack from the inside, and thus fighting on both sides, they hoped to repulse the Afghâns who were not furnished with firearms, and Fateh Muhammad accordingly did so. It happened however that Mehrâman Khawâs came at sunrise to inspect the batteries just as an angel alights from heaven. Accordingly, when the sovereign of the firmament ascended with his rays into the azure vault, and the Kachh troops had placed ladders against the fort wall, some of them were slain and others thrown down. An assault was also made on the Khambhâlia Gate, and many attacked the Dîwân Sâheb Raghunâthji, whose post was at the Nâganâtha Gate. The thunder

of the artillery and the confusion shook the earth, and in the tumult among the townspeople, during which the author happened to be on the mound near the talâv, his horse was killed under him by a musket-ball, and hastened to the posture of non-existence. In fine, by the protection of Nâganâtha, who is the tutelary deity of this country, Mehrâman Khawâs gained the victory, and Fateh Muhammad, several of whose men were slain or wounded, retired and laid siege to Khambhâliâ, where he met with the same honours he had earned in Nagar.

In Saṁvat 1855, Âmin Sâheb [son of Jemâdâr Hâmid] arrived from Barodâ to collect tribute in Kâṭhiâwâḍ. When he was encamped at Wânkâner the author was despatched by Mehrâman Khawâs for the purpose of settling with him the sum to be paid by Nagar, and was courteously met by Jamâdâr Nêhâl Khân and Jamâdâr Bachâ, by Mâdhar Râi Nâgar, and by Raghûnâth Modi, and it was settled that tribute should be levied at the rates of Śivrâm Kamidân, from whose time treble tribute was imposed on Kâṭhiâwâḍ. This amount Mehrâman afterwards extorted by force from the Nâgars of Nagar.

Attack of the Town of Bhânwad.

Mehrâman Khawâs sent the author in Saṁvat 1855 with a powerful army and two guns to subdue the fort of Bhânwaḍ, because the Râjpûts of the districts of Hâlâr and Bardâ and

Dalâl, the auxiliaries of the disappointed and conquered Fateh Muhammad, caused great confusion by their depredations. The siege was carried on during four months, and no pains were spared by Mustajam Farangi who was afterwards executed by Abâ Shelukar at Ahmadâbâd and by the Afghân, Arab and Sindhi troops but the fort could not be conquered on account of the evil destiny of Mehrâman, the cowardice of Keshavji Kamdhâr, and the bullet wound the author had received in his right arm.

Meanwhile Fateh Muhammad had, with the intention of raising this siege, arrived from Kachh and encamped in the vicinity of Nagar, and Mehrâman Khawâs, considering this a good opportunity, sent the *Dîvânji Sâheb Raghunâthji* with Keshavji and an army by sea to aid Shivji who was fighting with the Râo Sâheb at Mandvi but Shivji, mistrusting the people of Nagar, declined their assistance and made peace.

At that time Sivrâm Kâmedân was collecting peshkash in the zillah of Panchâl, and Mehrâman sent the Dîvân Sâheb Raghunâthji to make arrangements for the proper payment of the sum to be paid for his aid, and he accordingly departed to bring him to their assistance. The Dîvânji Sâheb arranged this matter with Sivrâm at the camp of Bhâdli and returned with him to Nagar. Meanwhile, ill-disposed persons instilled doubts into the heart of Mehrâman by telling him that the intentions of the Dîvân Sâheb were unknown

that he might, by taking the side of the Jâm Sâheb, bring trouble on all parties. This fear impelled Mehrâman Khawâs to arrange an interview at Dhûmâo with Fateh Muhammad, and there concluded peace with him. When the army of Śivrâm approached, Mehrâman receded from his agreement and informed him by letter that as the business regarding which he had invited his aid was fortunately terminated, he need not take the trouble of coming; accordingly he returned.

Since the Divân Sâheb had concluded the negociation himself, he was unable to make any excuse to Śivrâm. He therefore took upon himself to convoke the pâtels of the neighbouring districts, and levying from them the money (to pay the army), gave it to Śivrâm Kamedân. Mehrâman Khawâs became still more displeased with the Divân Sâheb than before. Accordingly the latter went away from Nagar, and took up his abode at Dhrol, whence he carried on a secret correspondence with the Jâm Sâheb.

In Saṁvat 1856 Mehrâman Khawâs took leave of this world after a short illness, but as his children were by a Musalmân woman, they could not inherit his property, which was given to the sons of Bhawân Khawâs, *i. e.*, Sangrâm and Prâgji. They could not, however, remain in Nagar without molestation; accordingly they betook themselves to their jâgir, which consisted of the three forts of Jodiâ, Bâlambhâ, and Âmran, with thirty-six villages. They took with them all the

cash but were unable to take with them thousands of kalsis of jowari which they had buried under ground, accordingly they lost this

After these men had departed to these places, the Divân Saheb was often politely invited to join them, but he always declined to do so He gave this information also to the author who returned to Nagar after having accomplished half the journey to Jûnâgadh, and after reaching the fort of Devri, as has been already related in the account of Porbandar recorded in the description of it The author s younger brother Dalpatram was sent to Harisingh the Raja [Thakor] of Limbdi, between whose father Harbhamji and the Divân Amarji great friendship existed Here he remained eight months, until the Jâm Saheb invited the Divân Saheb in a most complimentary and kind way to his court, and gave him the parganah of Rânpur in jagir and enrolled him among the nobles of his State

The Jâm Saheb collects Asvarî (Horse-Tax) from Kâthiâvad and other Districts

When the Jâm Saheb had satisfied his mind by the expulsion of Meheraman s family, he marched with a large army to collect asvarî (horse tax) both from the mahals where it was usually levied and also from other mahals where this levy had not previously been made In Samvat 18[illegible]7 he demolished the fort of Je[illegible] Now the Nawab Saheb Hamid Khân had dispatched [illegible] Je[illegible]

Khân Shirwâni and the Jamâdâr Umar to Nagar a month previously, to invite the Divân Sâheb Raghûnâthji to Jûnâgadh, and requested him to come speedily. Accordingly he went to that place [but through the evil advice of Karsandâs Wânià and Âzambeg Chelâ he was dismissed] and returned again, but the Navâb paid his expenses, and restored him his four hereditary villages. On his return, when the Divân Sâheb reached the town of Dhorâji, the Jâm Sâheb sent for him to join his army. He therefore advanced quickly and joined the Jâm at the camp of Kûndni, and he levied from each village of Jhâlâwâḍ as large a contribution as they could afford to pay, and he also sent a force to the Goghâbârah Parganah, which had never before been subject to his exactions and extorted what he could. On his return he displayed his victorious standards as far almost as the Girnâr Mountain. He collected a small tribute also from the villages of the Kâṭhis subject to Junâgaḍh, and he left a ṭhâṇâ in Jasdan, but it was unable to stay there. He now returned joyful and successful.

The Capture of the Fort of Kandornâ.

Now, since the Jâm Sâheb was much elated by the greatness of his army and the abundance of his treasure, he persuaded Mûrâd Khân and Fakir Muhammad Makrâni, who were displeased with the Râṇâ, to hand over to him the fort of

Kandornâ, a dependency of Porbandar, in consideration of a payment to them of a lâkh of jâmis and being granted their former service, but in Samvat 1864 Colonel Sâheb Alexander Walker conquered it from him [in two hours], and handed it over to the Rânâ Sûltânji's minister The eye of the age never saw and the ear of the time never heard a man more true to his word or of such lofty courage and such beneficent views

The English and Gâekwâd Governments send Armies to Nagar

In Samvat 1868 (A D 1812) an Arab without cause slew one of the English Sâhebs and took refuge in the fort of Modpûr, and the Jâm Saheb, although strongly pressed and commanded, would not as is customary with Râjas—jealous of their honour—surrender the man who had fled to him for protection The English Government had therefore a strong reason for acting against him

Accordingly English troops arrived like waves of the stormy ocean, with Captain Carnac Sâheb and Gangâdhar Shâstri and Fatehsingh Gâekwâd Sena Khâs Khel Shamsher Bahâdûr and Mir Sâheb Kamâlu'd din Hûsain Mir Sarfaraz Ali Amin Sâheb and the Divan Vithalrao, and laid siege to Nagar.

The first day when the artillery began to play, several horses and sepâhis were killed, and on the second day the English guns entirely silenced the [illegible] of the fort their roar spread mortal fear

Sâheb called the Dîwân Sâheb Raghûnâthji from Kutiânâ to his aid, in order to oppose the enemy. Agreeably to my brother's order, I, the author, set out at the head of 300 horse and foot and one cannon, and by marching continuously reached Nagar and encamped near the fort. The Jâm Sâheb Jasâji condescended to come to the author's tent and kindly praising him, said aloud in the presence of the whole company:—

> "O Ranchodji,
> Of Rûstam I have heard, but you, I see,
> Can, hearing, be ever like seeing?

In this age, in which we meet with nothing but treachery, there is no man faithful except the Dîwân Raghûnâthji among my dependants, or who would jeopardize his life in my service. As I found no one worthy to undertake this difficult negotiation, I have invited him to take it on himself. To-day the army of Fateh Muhammad, which possesses thirteen cannons and other warlike engines, and in strength exceeds 20,000 men, will encamp in, and begin to devastate one of my crown parganahs. You should therefore set out at once and attack them with your cavalry near Hariânâ where they will not have the shelter of a fort." Accordingly, the author pronounced the victory-giving name of Sankar, and mounted his charger, and encamped the same evening at Hariânâ. Meanwhile Fateh Muhammad erected his standards at the distance of a kos. The Jâm Sâheb, however, had the foresight

x

to send me, within the space of two days, a reinforcement of one thousand infantry and four hundred cavalry with two cannons.

Some men at the court, however, were envious, and conceived themselves dishonoured by our recall; and Gokal Khawâs, Gajsingh Jhâlâ, and others brought neither arrows, guns, bullets, provisions, nor eatables, and a discontented soldiery, so that for two days the army was but half fed, and some men remained altogether hungry; nevertheless the author, trusting in God's help, and giving up all reliance on the aid of Gokal Khawâs and Gajasingh, went forth with a select company of one hundred Turkish (Rûmi) infantry and one hundred Masqâtis at dawn and attacked the camp of the enemy, who being, as it were, yet drowned in the sleep of carelessness, offered scarcely any resistance, and suffered our muskets to be fired into the tents; when lo! Sûndarji Khatri, Saudâgar, who on account of his selling horses to the English was connected with them, and who as a resident of Kachh had accompanied Fateh Muhammad, hung out a flag of truce! As soon as the firing had ceased, he alighted from his carriage and produced a letter from the Resident of Barodâ, Carnac Sâheb, which enjoined a cessation of hostilities. I considered it incumbent upon me to obey so exalted an order, and Sûndarji obtained from me a truce of three days as well as a promise of safety as to the life of Jamâdâr Fateh Muhammad, and he agreed to

the restoration of everything plundered and compensation for everything burnt. As the safety of Fateh Muhammad was in jeopardy, he was determined to save his life by vulpine cunning and thus obtained to aid him the influence of Sundarji who was the Dimnah of the period, and the order of the powerful English. Then he borrowed celerity from the lightning and fled in the moonlight, which is the foe of nocturnal thieves, without beat of drum. But the author followed (in spite of the prohibition of Sundarji) at his heels at the distance of an arrow shot, and captured all the carts and baggage which he left behind, until Fateh Muhammad recrossed the Ran after suffering a hundred disgraces.

The next day Colonel Cruchley Saheb arrived at the request of Pingalshi Bhat* and Vithal Rao who came with the army of the Gaekwad and pursued him nearly to Kot[illegible]. Here Fateh Muhammad was, for his honour's sake, obliged to fight, and after they had taken prisoners some [illegible] horsemen with their horses they returned.

The author, agreeably to the wish of the Diwan Raghunathji, came and encamped in the parganah of B[illegible]dambha, but as the Diwan Saheb Vithal Rao harboured a grudge against me, the Jam Saheb

* [illegible] MS. always [illegible] [illegible]
[illegible]
[illegible]
[illegible]

now made over the command of his army to Kàmdhâr Jasràj and Gokal Khawâs, and sent for me to court under the pretence of wishing the pleasure of my company. The Divàn Sàheb Vithal Rao now returned to his country, and two months afterwards, viz., in the month of Muharram, Jasrâj and Gokal returned unsuccessfully to Nagar.

As it is the law of this perishing world that we must all abandon it with sorrow, so the Jàm Sàheb Jasàji departed from it by a natural death on the 5th of Śrâvan in Saṁvat 1870 (A.D. 1814), after a reign of forty-six years, nine months, and nine days. His younger brother, by name Satâji, who had before this been offended with him and fled to the Khawâses, and after that had taken refuge with the Gâekwâḍ Government at Amreli, was by the advice of the same, in concert with the English, installed after the lapse of one year, in the parganah of Rànpur, which had been the Jâgir of the Divàn Sàheb Raghunàthji, and now he returned to the city and sat on the throne.

Jàm Satàji bin Làkhàji.

Jâm Satâji was always sick, and also had no children, and had a weak, feeble body. Achhubâi Râṇi, the widow of Jàm Jasàji, with much foresight, adopted a son named Raṇmalji from Jàdeji Jasàji, the Zamindàr of Bhàṇwaḍ, and gradually paid two lâkhs of rupees on this account to the two Governments [the Gâekwâḍ and the English],

and it was agreed that he should succeed to the gâdi after the death of Jâm Satâji, who was in a dying state

Satâji made a will, testified to by the nobles of his State, that the Kâmdhâr Jagjivan Devji, who had inherited this position since several generations, should be confirmed in the post, but Motirâm Bûch, the Nâgar, who aspired to it, with the consent of Achhuba Rani, threw obstacles in his way by exciting the Arab Jamâdârs of Masqât, who were in the forts of Pardhari and Kandornâ to rebellion, through Wâni Andarji, a vakil of Jâm Satâji These men committed great depredations and much confusion ensued, but Jagjivan, on the strength of his previous connections with the Divân Sâheb Vithal Râo, Nâyib of the Gâekwâd Government, requested him to expel the Arabs from the abovementioned two forts, and promised to pay his expenses Accordingly Vithal Râo began by introducing several Arab regiments into Nagar under the command of Bodar Khatri and others, whilst Sûndarji Khatri, the Nâyib of Ballantine Sâheb, on the other hand, as well as the new Sibandis who had always been desirous of obtaining employment, all contributed to drain the treasury of the Jam Sâheb, and succeeded, on account of the misunderstanding between Jagjivan and Motirâm, in emptying it In fact, the Divanji Sâheb Vithal Râo and Ballantine Sâheb and Sûndarji Khatri, on the agreement that their expenses should

be paid, joined the Jâm with about one thousand men.

In Saṁvat 1872 they commenced, under the command of Hendly Sâheb, to besiege and batter the fort of Kandornâ. Both Jagjivan and Motirâm unmercifully squandered the money which did not belong to them, and after a protracted siege the Divân Sâheb Vithal Râo and Goviad Râi mounted to chastise the accursed Masqâtis, who foolishly, miscalculating their strength, issued forth and commenced a musketry fire, and were ignorant that ".the monkey who plays with the lion will defile the ground with his own blood." When a large number of the accursed ones were drawn up in order of battle, the victorious army of the English and Vithal Râo attacked them like a sudden misfortune, and dashed them beneath the iron hoofs of the horsemen, and by the thrusts of their buckler-piercing swords sent them to hell. They who escaped from the sword begged for quarter, and surrendered the forts to the servants of the Jâm Sâheb. After concluding this affair, the army marched to Pardhari and expelled the Masqâti Arabs from thence. They, however, took refuge in the fort of Jodiâ, with Sangrâm Khawâs. The Jâm Sâheb who had long been seeking a cause of offence against Sangrâm Khawâs, made the shelter of these rebels his excuse, and the English and Gâekwaḍ armies reached the place in the middle of the rainy season. Sûndarji, whose fortune was in the ascendant, and whose patron was Ballantine

Sâheb, consulted with the Râni Achhubâi, and collected an army to wrest the tâlukas from the Khawâses, and agreed to pay 8½ lâkhs of rupees for the aid of the English army, which sum was to be payable by eight instalments. When the army arrived near the fort of Jodiâ Sangrâm Khawâs and the garrison were alarmed at the shining muskets and waving banners, and lost heart. Sangrâm, pale and trembling, came quickly to the Commander of the army, and asked for quarter, and surrendered the fort with all its artillery and ammunition and all his property, but his family departed under British protection to Morbi. Afterwards, however, by bribing the English officers of Baroda and making friends with Sundarji Khatri and the Divân Sâheb Vithal Râo, Sangrâm obtained the parganah of Âmbrân in jâgir from the Jâm Sâheb, who was compelled to give it, whether he liked or not. Sundarji Khatri, who was the agent and Navâb of the English, obtained the farm of the parganah of Jodiâ Bâlambhâ for one lâkh and fifteen thousand jâmis, whereas its revenue exceeds two and a half lâkhs, for a term of eight years. This favour he obtained through the intervention of Motirâm, who was jealous of Jagjivan Devji, who was a connection of the author's and who obtained for himself the towns of Rawal and Asodar, the revenue whereof amounts to sixty thousand jâmis. When the English army returned, Sundarji and Ballabhji ... Sâheb ... with

pretence of inquiring into the bad government of the Navânagar State, returned and made a false accusation against Jagjivan Devji, between whom and Motirâm there was much enmity, and hence Jagjivan was much annoyed and fell sick.

In Saṁvat 1875 I wished to go on a pilgrimage to the Narmadâ, and after going to Joḍiâ, to have an interview with Ballantine Sâheb, I spent several days at Nagar to make preparations for the journey. On this occasion the Bai Sâheb Achhubâ Râṇî kindly gave me employment in her pâgah, and borrowed from me seventy-five thousand rupees on the security of the Kandornâ Parganah. But in Saṁvat 1880 Barnwell Sâheb becoming himself responsible for the payment of this sum, handed over that parganah to Hansrâj Śeth; but when Barnwell Sâheb left this country with a sad heart on account of the loss of his wife, whom he loved dearer than life, Wilson Sâheb, who remained but a short time in power, was inimical to me, because I aided the Navâb in all matters and opposed the management of the Khatris and the Jhâlâs, who were protected by him. He therefore wrote what he pleased in the records, and then left. After him Blane Sâheb, who had cotton in his ears towards the voice of justice, rejected my claim for my money, which amounted to nearly eight lâkhs of jâmis, and caused me great loss. And he, not regarding the pledge of the English Government, abased whomsoever Barnwell Sâheb had exalted. In

Samvat 1876, on the *ekâdasi-day* (eleventh of the light half) of the month of Phâlgûn, the Jâm Sâheb Satâji departed to the next world. The length of his reign was 5 years and 6 months and fifteen days, and he was succeeded by Jâm Ranmâlji, son of Jâdeji Jasâji, and the adopted son of the Jâm Sâheb Jasâji.

Jâm Ranmâlji

In Samvat 1880 Barnwell Sâheb, who was a man able to appreciate respectable persons favourably disposed towards the Government of the Company Bahâdûr, and who much resembled Alexander Walker in this matter, in order to keep under subjection the Jâm Sâheb Ranmâlji, who was an impetuous young man, impatient of any kind of restraint, conferred the farm of the whole country of Nagar for a period of ten years for an annual sum of seventeen lâkhs and thirty thousand jâmis upon Hansrâj Seth, nephew of Sûndarji Khatri, who had already a claim of twenty-six lâkhs of jâmis against this State, but afterwards, on account of the disagreement of both parties and on account of the disapproval of Wilson Sâheb and Blane Sâheb, the contract was annulled by the Jâm Sâheb without considering the seal of the English guarantee, but following the advice of counsellors like-minded with himself, thus he dissolved the firm and dismissed Hansrâj.

After the departure of Wilson Sâheb who was not worthy to govern, and knew not black from white, Blane S[illegible] began [illegible]

trary to the usages of previous rulers [? Political Agents]—

> Whoever came a habitation built,
> But went again and left it to another,
> Who also entertained crude designs,
> So that the habitation no one used!

In Saṁvat 1883 (A.D. 1827) the people of this country again fell into misery; the Nâgars and Sipâhis are without *watan*, the living have no bread, and the dead no shroud.

In Saṁvat 1885, on the 5th of the light half of the month of Mâha, the wedding of the Jâm Sâheb Raṇmâlji with the daughter of Râwal Wajesingh, the Râjâ of Bhâvnagar, was celebrated with great pomp. Gold was given freely, colour was scattered, and largesses bestowed. At the invitation of the Jâm Sâheb, the author sent to the wedding his children Lakhmiśankar, Śankarparsâd, Maniśankar, and Revâśankar, with 50 sowârs, and they were highly delighted.

Oh Ranchoḍji, whence did you come, and whither have you arrived? Where did you live and whither have you emerged?

If you write the history of each country at such length, it will be necessary to write another book. Enough! Enough! for life is short and this history very long.

In short, this State of Nagar contains three ports and fourteen inhabited mahâls, governed independently and prosperously. The etiquette in use is that formerly in vogue among Moghuls of the

courts of D[illegible] and Ahmad[illegible]. The mahals are: Kham[illegible], [illegible], [illegible], [illegible] Mo[illegible], Jo[illegible], Kand[illegible], [illegible] Par[illegible], Jo[illegible], B[illegible], Amran, [illegible], and [illegible]vad, and the ports are Nagur, J[illegible], and Salaya, and pearls are found in the sea at [illegible]. The ha[illegible] mahals are four, viz., [illegible], Bhidli, and Si[illegible], and there is a [illegible] in the Kham[illegible] Pargana. The mahals of the brethren of the Jam are as follows: [illegible], Khir[illegible], Raj[illegible], Sar[illegible], and [illegible]. The whole revenue of the Jam [illegible] amounts to thirty-five lakhs of [illegible], but in former times it was double this amount.

ACCOUNT OF [illegible]

Five thousand years ago [illegible] the J[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Patan Deva [illegible] [illegible] [illegible] wine, wh[illegible] [illegible] tribe [illegible] most [illegible] and S[illegible] [illegible] the [illegible] [illegible]

originally belonging to this tribe, captured in former times, both men . by Sûltân Mahmûd Ghaznavi, and adopting the religion of the glorious re-admitted to the Hindu commun and the Wâghers, who plunder both b sea, dwell here and inhabit this cou Saṁvat 1370 Shams Khân built a mos city, and in Saṁvat 1547 Sûltân Mahmû laid waste the country. In Saṁvat 16 Khânân led an army here in pursuit Muzaffar, but Sangrâm and Śawâ Wâ veyed Muzaffar over to the country o. In Saṁvat 1526 Malik Toghân was the here on behalf of Sûltân Mahmûd, and at Râjâ Bhim was taken prisoner. In Saṁ English ships arrived, which cannonaded th Beyt, and several brave men of the English landed and made an assault, but by the aid Dwârkânâth they were unsuccessful and But they burned all the piratical craft o Dwârkâ and Beyt, in which piracies were stantly committed. At that time the author pened to go on a pilgrimage to Śri Ranchod with a caravan of sixty wagons and one hun sowârs. Mûlû Mânik and Vairsi Mânik came as as Gûrgadh to meet him, and showed him m civilities; and at Dwârkâ the vakils of B Sâdârâm, the manager of the temples of Trika and Lakhmiji, came to invite him, so the auth went to Beyt in a ship, and there paid h

vows to Sri Ranchod Râi Trikam Râi, Mâdhâ Râi, Purshotam Râi, and Kalian Râi, and to Deokoji and Kûseswar Mâhâdeva, and the costs of this pilgrimage amounted to sixty thousand jâmis

In this country are situated Sankhar Nârâyan, Âd Nârâyan and Chakra Nârâyan and Sankhar Talâv, and the temples of Kûseswar and Kapileswar and Ganapati, and the shrine of Haji Kirmani and others in this city are of much benefit both to the better classes and to the commonalty, what more shall I say?

The temple of Jagat, which was built by Râjâ Vajranâbh is very lofty and bathing in the Gomti is famous in every country As my pen can go no further, my readers will no longer be fatigued

In Samvat 1735 (A D 1679) on account of fear of the Musalmans the idols were conveyed to the island of Beyt In Samvat 1781 Kakabhai and Halabhai repaired many of the temples at Beyt

In Samvat 1864 the English army, under the command of Colonel Alexander Walker, conquered Pe[illegible]tra and in the year 187[illegible] the English Sarkar established a thâna, but two years afterwards Hendly Sâheb and Muhammad Ali who were the Thândârs after a short struggle were expelled by the Wâghers Now the above mention of Hendly Sâheb was of a peaceful and gentle [illegible]

[illegible]

single arrow, but withdrew himself from Okhâ safely without in the least caring for his honour.

In Saṁvat 1876 a powerful English army came and attacked Okhâ both by sea and land and stormed the fort of Dwârkâ. On this occasion many of the Okhâ Wâghers, such as Mûlû Mânik, Vairsi Mânik, and others, and most of the tribe of Mânik numbering in all nearly two hundred and fifty persons, perished in the waters of the Gomti, and an English garrison was placed there. However, according to the policy of the time, they handed this place over to the Gâekwâḍ, who at once posted Bâbâ Wasikar there as his deputy, with a garrison of two hundred Arabs and Makrânis.

There is scarcely any water in this country, and on account of the paucity of the inhabitants and abundance of prickly-pear, but little cultivation exists. The Wâghers used to support themselves by committing robberies both by sea and land, and there is nothing here except small shells and chakras (a shell also), and the earth called *Gopichandan*, and a pleasant green appearance, and certain small shells which these jungly folk burn before the dying. Their income is derived from the fees levied from the bands of pilgrims which come to worship Dwârkânâth, and these suffice for the ministrants at the shrine, the Râjâ, and the Wâghers. In this zillâ there are good camels and brave men.

The Râjâ of Kachh built Kachhigaḍh to repress

the plunderer of Okha, but God knows the truth

What I have seen or heard from historians that I have consigned to writing as a memorial of this perishable life, and this book I have called وقايع سورته—History of Sorath, and I wrote it for the perusal of my beloved and intelligent son Sankarprasad

THE END

B MEAS IN STITDAT THE ALL IL V IETEAFRIA SCCLLA